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Sailors Magazine



and SEAMEN'S FRIEND

AMERICAN SEAMEN'S FRIEND SOCIETY.

80 WALL ST. NEW YORK.

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No. 4.

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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress, and wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers ONE DOLLAR a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same.

THE SEAMEN'S FRIEND

Is also issued as an eight page tract adapted to Seamen, and gratuitously distributed among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society.

In making remittances for subscriptions, always procure a draft on New York, or a *Post Office Money Order*, if possible. Where neither of these can be procured, send the money but always in a REGISTERED letter. The registration fee has been reduced to *ten cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters whenever requested to do so.

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AND SEAMEN'S FRIEND

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RELIGION OFF SOUNDINGS.

BY CAPT. ROBERT C. ADAMS.

The Psalmist says:—"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." If sailors see the works of the Lord, they may be credited with sufficient intelligence to recognize their origin, and also to render the natural acknowledgment which all minds make to superior forces. This sentiment is the foundation of Religion, and if the sailor is in a peculiar measure brought into contact with wonders in the deep, there would appear to be a special reason why his calling should develop the religious instinct in a marked degree. This has been recognized by the ancient heathen, as well as by the Psalmist, for the old Latin motto says, "*Qui disceret orare,—discat navigare,*" which may be freely rendered—Who would learn to pray let him go to sea! Nowhere else is the power of the Supreme Being and the helplessness of man more impressively brought into contrast. And yet men scoff at the idea of religion on shipboard, and think it appropriate that such sentiments should cease to be entertained when the deep-sea lead fails to find soundings! A retired sea captain, noticing that a listener wearied at his oaths, courteously exclaimed, "Excuse my profanity, but I am an old sailor." That is as if he had said,—“I have spent a large part of my life where I have been brought into contact with the greatest exhibitions of God's power, and have continually experienced his goodness in preservation from dangers, in the midst of which I was utterly

helpless. I have realized his protecting care in the uttermost parts of the sea, and in going out and coming in safely during many voyages. I have seen the glories of his creating hand in the ocean sunrise and sunset, in the swiftly flying trade-wind clouds, in the glancing, cresting waves, in the beauty of tropic lands and coral isles, and, therefore, it is especially appropriate that I should continually blaspheme the great Creator of all things, and the preserver of men, and persistently take his name in vain."

In addition to its exhibition of God through his works, sea life is adapted to promote religious impressions, by the opportunity it affords for reflection, and the absence both of the diversions and temptations of life on shore. On the long, lonely voyage, when the companionship of the crew has become irksome, and no event occurs to interest the mind, as the sailor walks the deck, or stands on the lookout in the night watch, his nature, crying for sympathy and comfort, instinctively lifts its yearning heart into communion with the ever present and all loving God. Recalling the errors of the past, while free from the allurements which occasioned them, they are thought of with regret. A penitential mood is a noted characteristic of the sailor when afloat. Like John Newton, who "on board a struggling and half foundered vessel in the midst of the raging Atlantic," changed from a profligate scoffer into an earnest Christian; many a man in the solitudes of the sea, away from all human influences and so called "means of grace," has been led to "abhor that which is evil," and "cleave to that which is good."

"The sea is His and He made it;" therefore it is fitting that God's name should be honored upon the waters. Believing that religion has the same claims and brings the same benefits, whether off soundings or on shore, I have been accustomed, at the commencement of every voyage, to say to the officers and crew, that we would ask God to go with us and his Word should be our guide. The first approach to this intimation was usually made the day we left port. When the watches were chosen at night, the rules of the ship were stated to the assembled crew, either by myself or the mate. The usual laws were laid down, such as, prompt relief at the change of watches; the crew then to muster aft, to be counted; no one to sit down on the lookout; a respectful answer to be given to every order; and the harangue closed with the admonition, "There is no profane language allowed on board." This gave the desired hint to the sailors, and as they tumbled into the fore-castle, one would say, "Well lads, we've got on board of a religious ship."

The effect of this prohibition and subsequent exhortation was often

very marked. Upon landing at an East India port, the first person whom I met thought it appropriate to use profane language when addressing a sea captain. I interrupted and silenced him with the remark, "Excuse me, Sir, but it may interest you to know that you have uttered the first oath I have heard for a hundred days."

A sailor who had been a very profane man, once nailed up a card on the locker in which the pots and pans were kept, on which was printed those lines of Cowper's,—

"It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme.
Maintain your rank; vulgarity despise:
To swear is neither brave, polite, nor wise.
You would not swear upon the bed of death!
Reflect! your Maker now may stop your breath."

These lines were committed to memory by nearly all the crew, and the card served frequently as a reminder.

Saturday afternoon was given to the men to wash and mend their clothes, so that they might present a neat appearance on the Lord's day, and have no excuse for such work then. The first Sunday morning after leaving port, the crew were notified that

RELIGIOUS SERVICES

would be held in the cabin at nine o'clock. At first I made attendance compulsory, and if any one was missing, the mate was sent to bring him in; but upon reflection, I deemed that it was better to make the matter optional, though the men were exhorted to come, by expressing the hope that no one would have so little gratitude for God's preservation through the week, as to refuse to give up the brief time designed for his service.

When two bells struck, all hands came aft and sat on the seats around the cabin table, and on boards placed upon buckets, ranged around the sides of the cabin, the whole crew usually being present, except the man at the wheel and the officer of the deck, who had instructions to give a signal if the men were needed for duty. A hymn was sung, not always successfully, and after prayer, a passage of Scripture was read and remarks were made upon it. Singing, prayer, and the benediction concluded the service. The men were then asked if they had Bibles. Generally the greater part of them needed to be supplied with them. In the afternoon, each was presented with a copy, having his own and the ship's name written in it.

THE BEST HOURS FOR SERVICE

were found to be nine in the morning, half past one, or four in the afternoon. The first two were preferred, the morning hour being deemed the best, but when work or weather prevented the morning

service, it was held if possible in the afternoon. The service usually occupied from one-half to three-quarters of an hour, and this left about two hours for the watch below to catch a nap in. It was not often deemed a hardship to attend at these times.

THE SINGING

was a difficult matter to conduct, as the crew were usually more at home in "Black Ball Packet" melodies, than in psalm tunes. I used to distribute hymn books to the men, and encourage any good singers to get their shipmates to practice with them in the evenings on deck. One sailor who had a good voice, I hoped both to interest and make serviceable, by getting him to start the singing. I gave him the hymns beforehand, that he might be ready with tunes, but to my disappointment, when he entered the cabin, he told me he couldn't "find any tunes as the hymns were so new." They were "Rock of Ages," and "Jesus, lover of my soul." He was not continued as chorister. Now that the "Moody and Sankey" hymns and tunes have become so popular, there will be less difficulty in carrying on this part of the service. A captain who is diffident, can conduct worship without embarrassment, by reading the

PRAYERS

of the Episcopal service. He should carry a good supply of prayer books to sea with him, and encourage the crew to join in the responses. But I believe the effect upon the crew is better, where the captain engages in extemporaneous prayer. It is an avowal of personal interest and sincerity, which wins the respect and attention of the crew, even though the words be halting and the thoughts less exalted than those of the book. The greatest difficulty with most captains is

THE SERMON.

Discourses may be read from such books as Spurgeon's Sermons, Burder's Village Sermons, Dr. Adams' "At Eventide," or tracts and articles from religious newspapers may be read with good effect. Better than all, however, is a simple exposition of Scripture by the captain or officer leading the service. There are often foreigners in the crew, and not only they but the majority of English speaking sailors are not familiar with book language, and their attention to the reading of sermons is not easily secured. It is far better to say with Paul:—"I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." Doubtless many will say, "It would be utterly impossible for me to preach to my sailors." To begin with, let us drop the formidable word *preach* and inquire whether one may not easily train himself to give short and effective *talks* to his crew. I will state my own methods, in the hope that they may prove suggestive

and helpful. The books directly relied upon were four;—the Bible, Cruden's Concordance, Locke's Commonplace Book and a book of Illustrations and Anecdotes; but a captain should also secure, if possible, a Bible Dictionary and a good Commentary. From the Bible some passage was selected which suggested a thought, likely to be useful or interesting to the crew. The references in the margin were then turned up and read carefully; if some one word was prominent, that word was found in the Concordance, and the places in the Bible where it occurred were examined. Then the main subject was sought out in the Commonplace Book, and the Scriptures relating to it were read. Finally, anecdotes were looked for in the Cyclopædia of Illustrations, or memory and observation were kept on the alert to discover fitting analogies. This was continued through the week, occupying perhaps only a few minutes daily, and notes were made of results obtained. On Saturday evening I usually walked the deck for half an hour and endeavored to arrange the ideas and facts that had been gained, sometimes talking in an undertone to myself as I rehearsed my speech. An occasional growth of enthusiasm might raise my tone and the man at the wheel would say, "What, sir?" But getting no reply he would doubtless wonder "who the old man was talking to." If the address got into shape in my mind, I then went below, and after a season of prayer and again reading the Bible selection, I wrote, on a small piece of paper that would slip into my Bible, an outline of the intended remarks, making the heads and divisions clear, in order that I might easily refer to them while speaking if diffidence or lack of memory embarrassed me. If the address seemed to be effective, I often wrote it out more fully in the afternoon, adding to or altering it as the influences of its utterances directed. I would take the liberty of suggesting to professional preachers that the best time to write sermons is after they are delivered. Then all the enthusiasm and inspiration which have attended the public effort can be availed of and secured for a repetition, which again might be improved upon.

A sea captain changes his congregation oftener than his brother preachers on shore are accustomed to do, and after one voyage he will have a stock of sermons, which in future will make him independent of emergencies as are the traditional ministers, who put their sermons in a barrel and when it is full "end" it over and push it through again, changing parishes often enough to make that barrel last a lifetime. But a captain, who is interested in this effort and has a wakeful mind, will be at no loss for new themes and illustrations. Let him keep a note book and jot down the thoughts he gets from his daily Bible readings; let him put down also notes of interesting facts obtained from

other books, and be ready to apply the passing events and familiar objects of sea life, such as signaling a vessel, supplying a ship with provisions, a gale, a man overboard, making the land, taking a pilot, studying the chart, watching the compass, the lookout, the man at the wheel, the anchor, &c. If he will be content to talk plainly, make no strained effort after eloquence or rhetorical effect, but be willing simply to repeat the Bible stories and truths and unfold the record of a Savior's love, as one man would ordinarily talk to another in whom he was interested, I will promise my diffident and modest brother captain that he will rapidly develop into a preacher "that needeth not to be ashamed," and God will abundantly honor and bless his testimony.

At the first meeting of the voyage I sometimes spoke from the words:—"Surely the Lord is in this place and I knew it not."—*Gen. 28: 16*. An outline of my remarks reads as follows:—

Many think there is no place for religion on board of a ship. What is religion? Love God and keep his commandments. Where God is, there He is to be worshipped. Is He at sea? We are answered by the voice of nature in the wind and wave. By revelation;—the sea is His; He sitteth upon the flood; the sea is in the hollow of His hand. Either God can be served at sea or no one ought to go there. At beginning of this voyage let us look to Him for guidance and protection. 1. Because He has entire control of our temporal concerns. 2. The safety of our souls depends upon taking His word for our guide. As chart and compass to the mariner, the Bible is to the soul. Jesus, the pilot to the heavenly haven.

These heads filled out with many quotations from Scripture, and familiar illustrations and anecdotes, secured the attention and interest of the crew. Sometimes my first text would be, *Psalms 139: 9, 10*. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." A similar train of thought to that just given would be followed;—the duty and privilege of serving God at sea.

Early in the voyage an address would be given upon profane swearing, taking the third commandment for a text. I find these notes:—

This is God's command. The threat attached. No advantage in swearing. Disadvantages. For every idle word give account. Anecdote from Addison. Swear not at all. Nature of an oath. Anecdotes of swearers taken at their word and suffering judgment from God. How to leave off. 1. Have an earnest desire and resolution. Anecdote of a reformed sailor. 2. Look above for help. He that ruleth his spirit is better than he that taketh a city.

The men were told that though profanity was forbidden on board,—not wishing to be too severe, one exception would be made. If there was a man who would not be happy unless he blasphemed his Maker, he might go out on the end of the flying jib boom, when the wind was aft, so that the words would be blown away from the ship, and there he could curse God to his heart's content.

The narratives of the Gospels and the parables of Christ furnished a large range of subjects. On one voyage I took the gospel of Luke in course, and remarked familiarly upon its words. The following texts and subjects are examples of other themes that were found effective.—*2 Tim. 3: 16.* The Bible the word of God.—*Joshua 24: 15.* “Choose you this day whom ye will serve.”—*Luke 10: 27, 28, and Acts 16: 31.* The Law and the Gospel.—*Heb. 10: 26-31.* Moses and Christ.—*Rev. 3: 20.* “Behold I stand at the door and knock.”—*Rev. 22: 10.* “For the time is at hand.”—*Acts 9.* The conversion of Paul.—*1 Cor. 15.* The Resurrection.—*Deut. 1: 29, 30.* “Dread not, the Lord goeth before you.”—*Dan. 6: 10, and Matt. 10: 32, 33.* Confessing Christ.—*2 Cor. 4: 16.* Seen and unseen.—*2 Peter 3.* The Lord’s Coming.—*Amos 4: 12.* “Prepare to meet thy God.”—*2 Kings 5: and Romans 10.* Naaman.—*1 Sam. 18: 14.* “The Lord was with him.”—*1 Sam. 24: 17.* Good for evil.—*1 Cor. 1: 23, 24.* Christ crucified.—*Job 23: 10.* “He knoweth the way that I take.”—*Phil. 3: 7, 8.* Gain counted loss.—*Psalms 23.* “The Lord is my Shepherd.”—*Romans 12.* Holiness.

It is sometimes very difficult to bring one’s mind to preaching to the sailors, when, during the week, there have been disagreements and “growls,” such as inevitably occur in the best regulated ships. But there is no better remedy than this course for allaying the friction that has been excited. When captain and crew have sung and prayed and read God’s word together, and the captain has said a few words directing the thoughts of all towards God and heaven, the feelings are softened and harmonized, and in the light of a common hope and a christian brotherhood, differences are forgotten. The knowledge that one is to preach often restrains him from harshness, and tends to the maintenance of a consistent life.

PRAYER MEETINGS

were held on Sunday evening at seven o’clock, when there was enough religious interest among the crew to warrant it. After devotional exercises and remarks by the captain, the crew were encouraged to speak or pray. An officer perhaps would lead off. Then the steward with folded arms and rhetorical manner would deliver a speech, evidently prepared with great effort. A sailor would rise and say; “I never was inside of a school in my life, and when I came in this ship I didn’t know B from a bull’s foot; but now I am learning to read, and mean to think more about Christ.” Another sailor would say; “I have been a bad man, but I have made up my mind to serve the Lord, and I want you to pray for me.” The mate would lead in prayer and the captain would make a closing address.

On another occasion,

A BELIEVERS' MEETING

would be held and all who professed to be Christians were gathered around the cabin table and encouraged to tell their experiences. Thrilling stories were narrated of the means by which they had been awakened to a sense of their sinfulness and need of a Savior. One was aroused while standing at the wheel, without any apparent cause, and as soon as he went forward, he told his shipmates that if the ship should sink that night "it would fare hard with them all forever." They laughed at him, for he had been as profane and reckless as any one; but his seriousness continued till he arrived in port and the faithful words of that devoted missionary, Capt. ANDREW BARTLETT of Boston, Mass., brought him to the light. Another had been converted through the influence and prayers of two ladies in a meeting at the "North End." Others told of their awakening during the present voyage.

A BIBLE CLASS

was held on Wednesday evenings at seven o'clock. A passage of Scripture, making a certain topic prominent, was read in turn, two verses each, after which, references to the same subject were found, one at a time; all present turning to the place and one of the sailors reading it aloud. Patience was shown towards the poor readers, and each one in turn was encouraged to make the attempt to read a text. When the crew were better educated, more passages could be given out at once, and more ground could be gone over. It was difficult sometimes to repress a smile, as, for instance, when a young Cape Cod fisherman read *John 5: 54*, "Whoso eateth my flesh &c.," saying; "Whoso eateth many fishes, hath eternal life."

DAILY PRAYERS,

during seasons of fine weather, were sometimes held, usually at a quarter before eight in the evening, when the Bible was read and prayer was offered. One captain used to summon all hands aft around the main deck capstan at eight o'clock in the morning, and engage in prayer. When the weather was bad he would say: "Men, it is not too rough to stand at the main braces, and I think we can stand here to pray to God."

RELIGIOUS OFFICERS

may be active in doing good at sea even when their captains are not disposed to exert any influence in that direction. When mate of a ship I was accustomed, with the captain's consent, to hold a Bible class or preaching service on deck Sunday afternoons. Often an effective word can be dropped to the man at the wheel, in a calm night watch, or to the sailor, who is assisting in a job on the rigging or in sailmaking.

IN PORT,

where ships lie at anchor, services may be held with benefit, and are often the means of great encouragement to others to initiate the practice at sea. I had notices printed in blank:

Religious Services will be held on board

Ship " ——— ——— "

All are cordially invited to attend.

Filling these up with the hour, and any other particulars, they were distributed through the fleet on Saturday afternoon by the ship's boat, or a hired one if the crew were busy. Sunday morning the Bethel flag was hoisted at the mizzen, and seats covered with flags were arranged upon the main deck under an awning. Often a large attendance was secured, and sometimes other captains or ministers were invited to conduct the services.

Once I tried the experiment when lying at a wharf, in order to attract the loungers. Notices were scattered through the grog shops and marine stores on Saturday, and were nailed to the posts on the wharves. A good audience attended. The sailors were always urged to attend the churches on shore, and when twenty of my crew marched in file into the Bethel in a large seaport, it was remarked upon as an unusual, but interesting event.

LIBRARIES

are supplied by the AMERICAN SEAMEN'S FRIEND SOCIETY, and by some British societies, which are an incalculable means of usefulness on shipboard. A captain should no more neglect to secure one of these than to omit to provide his needed ship stores. The American libraries contain about forty volumes, many of them of a religious character, others of an instructive and entertaining nature, but all good and pure in their influences. It is well to place the library in the carpenter's or cook's room and under their special charge, or even in the forecastle, if a good man will assume responsibility for it. If kept in the cabin, the sailors will not come so readily for the books. No one can tell the good these libraries have done and are doing, but "the day shall disclose it."

A young lady in New York collected a sum of money by a fair, and, after considering ways of usefulness, decided to prepare a library of two hundred volumes of narrative, fiction and information, to send to sea. I was so fortunate as to be made its custodian. Shelves were fitted for its reception in a state room of the forward cabin and the

steward kept charge of it, distributing books to the crew when called for. I commend this example most heartily as an admirable means of conferring benefit and pleasure upon seamen. Having two Society libraries that voyage, in addition, our ship was pervaded with a literary atmosphere. Men that seldom looked at a book became intense readers, and their time and thoughts were so occupied that they had but little leisure for growls and plotting mischief, greatly for the ship's peace.

TRACTS

can be used to great advantage. Many men who will not undertake so formidable a task as the reading of a book, will glance over a tract, or spell out the words of a leaflet. I usually selected a parcel of tracts each Sunday morning, with much care and prayerful thought, and sent them forward after services had been held. Many cases of conversion upon the sea have come to my knowledge, where such instruments were the only visible means. I recall two cases in connection with the tracts "My Mother's Last Words," and "Only Believe," where a decision was reached through their influence.

The profits made by selling tobacco to the crew were invested in Bibles, books and tracts for the next voyage.

THE LORD'S SUPPER.

On a long voyage, when we had several professed Christians on board, the question of the Lord's Supper pressed upon my mind. I began to feel that we ought to manifest our unity by having fellowship in the breaking of bread, remembering our Lord's death, according to his command. Diligent study of God's Word convinced me that under the circumstances of our long exile from organized gatherings of Christians, it was our duty and privilege to observe this ordinance. After much prayerful consideration, and with some timidity at the thought of so great an innovation in sea life, I invited all who had confessed Christ to meet with me to partake of the Lord's Supper.

A tumbler of wine and a plate of bread were placed upon the cabin table, around which we all took our seats, and bared our heads while God's blessing upon our worship was implored. In a familiar way I then made some extended remarks about the ordinance, referring to all the passages in the Bible relating directly to the subject, all of which were read aloud. The bread and wine were passed, each handing them to the other, after which the second mate made a brief prayer. Several such seasons have been observed, since, on other voyages and always with the consciousness of the Lord's presence and blessing.

A RELIGIOUS SAILOR

can accomplish a great amount of good on shipboard. Whole crews

are sometimes awakened and converted by the fervent words of a pious shipmate whose consistent example gives them power. A sailor who melted in the fore-castle amid showers of boots, and whose words of prayer were drowned in curses, saw nearly all his opposers joining with him in prayers and praises before the voyage ended. Such a man is a great help to a religious captain and assists to a wonderful extent in promoting his efforts in behalf of the spiritual welfare of the men.

TEMPERANCE

This is one of the most marked fruits of Religion, and a temperance lecture, just before reaching port, was always considered an important part of the plan for doing good to sailors at sea. The time usually selected was the last Saturday afternoon of the voyage, at four o'clock. If the weather permitted it was given on deck. The remarks were familiar and practical, and well interspersed with anecdotes. Several signatures were usually obtained to the Pledge. I never have given grog to my crews, but in cold weather have always allowed them coffee at five o'clock in the morning; and when all hands were called in the night to shorten sail off Cape Horn, or other cold regions, the cook was summoned to have coffee ready when they went below. Hard drinkers have told me the coffee did them more good than rum.

A captain who has the religious interests of his crew at heart will be stimulated to attend also to their

EDUCATION.

All captains and officers can engage in this work, and it should receive attention in every ship that sails on fair weather voyages. A navigation class can be held occasionally in the afternoon for the watch below. If there is a spare room in the forward house it could be fitted up as a school room; books and slates might be kept there, with which the men could practice, and any one qualified to instruct could drop in and assist the learner. Passengers can be very useful in this way, and also beguile the tediousness of a long voyage. I have known ladies to accomplish great results by such instructions, and the future lives of men have, to my own knowledge, been influenced to a wonderful degree by the stimulus and insight into the field of knowledge, which these efforts supplied. No reasonable captain should object to a passenger holding such classes in the forward cabin, if they were properly conducted. Some men are now walking the quarter decks of fine ships, whose minds and ambitions were first awakened by the lessons they were given on shipboard.

Another good effort, in which all captains might engage, is

LECTURING

upon the physical geography of the sea, astronomy and other sciences,

naval architecture and a multitude of subjects. The ordinary school books will give him facts, which with very little trouble he can weave into a half hour's talk on a Saturday evening. I remember few efforts with more interest than these. They are stimulating to the captain's mind and interesting to the crew. On a long voyage such events as the weekly lecture have an admirable effect in promoting the harmony and good spirits of all on board, besides increasing their knowledge.

DISCIPLINE.

If any question the effect upon discipline of the means here inculcated, I would refer them to what I have written upon that subject in my book "On Board the Rocket." The chief difficulty in maintaining discipline on shipboard lies in the fact that no allowance is made for the imperfections of human nature. The captain expects every man on board to be perfect, except the captain, and the officers make the same demand on those below them, but except themselves. Religion promotes faithfulness to duty and control over one's self, but inculcates forbearance towards others.

These suggestions are offered with the hope and prayer that they may prove helpful in assisting some to honor the Lord, and do good to seamen, by promoting

RELIGION OFF SOUNDINGS.

For the Sailors' Magazine.

THE SEAPORTS OF THE BIBLE.

BY REV. J. E. ROCKWELL, D. D.

XIV.—THE SOUTHERN PORTS OF ASIA MINOR.

Along the Asiatic coasts of the Mediterranean lie a series of insular and continental towns, which have for ages been the seats of commercial life, many of which still continue to be centers of trade for that part of Asia which lies nearest to Europe, and is more or less connected with it by political and business interests. Many of these ports were colonized in remote ages, and their history is almost lost amid dim and uncertain traditions. Their settlement was the result of commercial activities, flowing from the growth and increasing wealth of Phenicia, and

other nationalities bordering upon the vast waters of the Mediterranean. They arose in the necessities of commercial and political life, and were shaped largely by the nations that siezed upon them, as the tributaries and auxiliaries to their own greatness. Some of these places find a mention in the history of the Old Testament, and have already been noticed in the course of these sketches; others are noteworthy simply from being more or less prominent in the spread of the Gospel, chiefly from the labors of the Apostle Paul.

First among these, as we ap-

reach the shores of Asia from the west, is the island of *Crete* or the modern *Candia*, which lies midway between Asia, Europe, and Africa, and is the southern boundary of the *Ægean Sea*, closing in the Grecian Archipelago, and extending 140 miles between its extreme eastern and western points. Though bold and mountainous, it is exceedingly fertile, and enjoys a delightful and healthy climate. Its coasts are indented with numerous bays, and its productions are fruits, wines, and various grains, which are its chief exports. It was conspicuous in ancient mythology and in the early history of Greece. It is mentioned in the *Æneid* of Virgil, as the first point reached by his hero on leaving his native shores, after the destruction of Troy, by whom it is called the cradle of our nation,—*gentis cunabula nostræ*. It could be easily reached in three days. In the Old Testament, two allusions are supposed to be made to it under the name of the Cherithims, *Ezekiel* 25: 16, and the Cherithites, *Zeph.* 2: 5, which words are rendered Cretans by the Septuagint. In the New Testament it is first noticed through its inhabitants, who are enumerated among the multitudes gathered at Jerusalem at the Pentecost, *Acts* 2: 11. "Cretes and Arabians we do hear them speak in our tongues the wonderful works of God." This incidental mention of them, shows that the Jews were already largely settled on this island, and that intimate commercial relations existed between their coasts and Crete. It is possible that these Jewish visitants to the Holy City at the time when Christ was crucified, remained there until the Holy Spirit was poured open, and carried back with them to their island home, the seeds of

the Christian church. That Paul preached the Gospel there, is evident from his address to Titus,—*Titus* 1: 5,—“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city.” His subsequent visit to the island was under entirely different auspices. When he again passed by this way, it was in an Alexandrian ship on his way to Italy as a prisoner, in charge of a Roman Centurion. In the account, we have mention made of *Salmonë*, the easternmost cape of the island, which they passed on their way from *Myra*, *Fair Havens*, and the city of *Lasea* and *Phenice*. The first named of these ports seeming an undesirable harbor in which to winter, they sailed thence for Phenice, and in that voyage were driven out of their course and wrecked. The Fair Havens still retains its old name, and the city of Lasea has been discovered and recognized in the modern explorations of certain English travelers, who found the coast lined with masonry, and met with the remains of fortifications, temples, and other edifices. Little mention is made of Crete after the history of the Acts, until the seventh century when it was invaded by the Saracens, who retained possession of it until A. D. 961, when it was retaken by the Greeks. Afterwards it became the object of strife between the Genoese and Venetians, who saw its value as a commercial center. The Venetians retained the mastery by many desperate struggles. After a long and bloody war it fell into the hands of the Turks in 1669. Canea, one of its principal cities, was taken only after sixty-nine assaults, and the explosion of 2,000 mines, and the loss of 30,000 Christians and 100,000 Turks who perished under

its walls. This war closed up the history of Crete as an independent nation. Under the rule of the Moslems, its best harbors have become filled with sand, and its trade has seriously diminished. Its population, numbering about 200,000, is made up largely of Greeks, and is in a rude state both as to their education and morals. They still seem to retain the characteristics which Paul alludes to in his letter to Titus, being remarkable for their vindictive and venal qualities. The Cretan writer to whom the Apostle refers is Epimenides, who calls them "always liars, evil beasts, slow bellies," and Paul adds to this, that they were vain talkers and deceivers, teaching things which they ought not, for filthy lucre's sake.

Passing eastward from this island, we come to far famed *Rhodes*, which though having but a brief mention in the voyage of St. Paul, awakens our interest as one of the most illustrious islands of the Mediterranean. It is noticed in *Acts 21: 1*, as passed by the Apostle in his return from his third missionary journey, on his way from Coos to Tyre. Whether he landed there or not we are not informed; yet we know that his eyes must have rested upon those beautiful hills, which were covered then as now with rich vegetation, at once the ornament and wealth of the island. Olives, vines, oranges, citrons, pomegranates, figs and dates, grew in rich profusion. Fertile plains covered with fine fruit trees stretched backward from the sea to the foot of the hills. It must have been to the eye of Paul, what De Lamartine has described "as a lovely dream where one would wish to dwell and abide forever." The ship of Paul must have passed between it and the shores of Asia, and thus

he witnessed a succession of lovely and varied landscapes, which still open to the eye of the traveler. The island was possibly first settled by the Phoenicians. Xerxes brought it under Persian rule, and supplied from it his ships for the war against Greece. Then it fell into the hands of Alexander; and at length after various struggles for independence, became a Roman province, retaining still its ancient maritime and commercial importance. Christianity was introduced to the island at an early period, and the Bishop of Rhodes was often a prominent figure in the early councils of the church. In the wars between the Greek Emperors and the Saracens, the island had a frequent change of masters, and in 1309 was seized and held for more than two centuries by the Knights of St. John, a military order of monks who were conspicuous during the times of the Crusades. In 1522 it was taken by the Turks, and has since felt the usual oppressive and crushing power of that nation, under whose rule it has almost been depopulated. The city and harbor of Rhodes was on the eastern point of the island. Here once stood, for half a century the famous Colossus, spanning the entrance to the harbor, and permitting ships to pass between its legs. Little now remains of the city and all its ancient splendor, and its commerce is diminished to the visits of a few small vessels, which carry from it wood, dried fruits, and sponges.

When the Apostle on his homeward voyage from Corinth and Miletus, passed the island of Rhodes, a few hours sail must have brought him within sight of a long range of snowy summits marking the Lycian coast. At the southern terminus of these mountains lay the

city of Xanthus, having for its sea port *Patara*, which was to it, what the Piræus was to Athens. Here the ship which had brought Paul through the *Ægean* Sea was left, and another found which was just ready to sail for the Phœnician ports. The stay of the Apostle here must have been brief, and no notice is given of any missionary labors bestowed upon this people. The bay into which he sailed is now a desert of moving sand; but a few ruins of archways, baths, and theatres have been found, which indicate its ancient importance, and which stand up amidst its present desolations as the sad contrasts to the scenes of commercial life and activity, which have forever passed away. *Patara* was the birth place of St. Nicholas, the patron saint of the modern Greek sailors, and of Russia. He was buried at *Myra*, a seaport not far to the eastward, which was the harbor in which the *Adramyttian* ship in which Paul had been brought from *Cæsarea*, was exchanged for the *Alexandrian* corn ship in which he was wrecked. This Lycian harbor is described as lying near a long gorge, which leads from the sea to the interior of the mountainous regions of *Lycia*. From the magnitude of its ruins, it is evident that it once held a large population. The city was situated about three miles from the sea, upon the river *Lymirus* or *Andriaki*, and was called the port of the *Myrians*. Lying directly north of *Alexandria*, which was then one of the granaries of the Roman empire; her ships frequently entered this harbor as being on their way coastwise towards Rome. Hence it was, that the centurion readily found here a much larger ship than that which had brought his prisoners from *Cæsarea*. The

port is now a scene of desolation, with the ruins of magnificent sepulchres, temples, fortifications, and theatres, to attest its former existence and importance. Beyond this port eastward, the coast bends suddenly towards the north, forming a deep indentation known as the *Pamphylian* Sea, into whose waters flow a number of rivers, two of which, the *Cestrus* and *Eurymedon* are navigable several miles from their mouths. On the first of these lies the city of *Perga*, twice visited by Paul in his missionary tours through *Asia Minor*. His visit to it was by a vessel from *Cyprus*, in which he passed up the river. As he sailed over these waters, he must have recalled many scenes of deep historic interest which had here transpired, and whose results were still felt among the nations. Here the united fleets of Rome and Rhodes, met the ships of *Antiochus* of Syria, to whom *Hannibal* had fled for refuge, and who was now in command of the fleet. Here too before this, the Greeks had given a final and fatal blow to the retreating forces of Persia. The Apostle sailed up the river seven miles to *Perga*, which was then an important centre of inland commerce, from which he commenced his missionary work in *Pamphylia*. The town although once filled with noble specimens of Greek architecture, among which was a temple of *Diana*, lost its importance by the building of *Attalia*, directly upon the bay, opening a more convenient harbor and port for the ships which traded with *Pamphylia*. Here too, Paul came and preached the Gospel, and laid the foundations of a Christian church. From both of these ports however, commerce has drifted away into other channels, and the ruins of old temples and walls are all that

remain ever to mark the places where they stood. The lawless character of the people inhabiting the mountainous districts, lying back from the Pamphylian coast, which is alluded to by Paul when he speaks of 'perils by robbers,' may also have had much to do with the decline of these ports. Commerce needs the security of well administered laws, and will turn away from regions where it cannot safely carry on its peaceful avocations, to communities where its servants and agents can find protection to property and life.

As we pass eastward from these regions, the next important seaport is *Tarsus*, which has a double interest as the ancient seat of important commercial activities, and as the birthplace of the Apostle Paul. It lies in the midst of the plain of Cilicia, of which province it was the capitol. The broad and rapid rivers that water this region, have their sources amid the snows of Mt. Taurus. One of these, the Cydnus, now called the Kara-Su, flowed directly through Tarsus, which stood about six miles from its mouth. To this point the river was navigable; and here was carried on a large and remunerative commerce. It claimed a high antiquity, though its origin is wrapped in obscurity. It was famed for its ship building, and for its schools, some of which took rank with those of Athens and Alexandria, sending out tutors for the noble youth of Rome, and philosophers and sages whose names were celebrated throughout the world. It fell into the hands of the Persians under Cyrus, and then was taken by Alexander in his march over Asia Minor; and it was here that he nearly lost his life by bathing in the cold waters of the Cydnus. Then it became a Roman

province, and was the scene of the memorable interview between Antony and Cleopatra, when she had been summoned to appear before the Roman general, on suspicion of a secret league with Cassius. Leaving her ships at the mouth of the river, she embarked in a vessel whose sails were silk, and her oars silver, and over whose deck was a canopy of a rich cloth of gold. Beneath this sat the voluptuous queen as she ascended the river, surrounded by children and beautiful women, habited as Cupids and Graces, while she was dressed as Venus rising from the sea. Thus she approached her enemy, and by her arts drew him into her snares, and laid the train for his ultimate destruction. In this city the Apostle Paul was born, and here his youthful days were spent. Within its walls Jews, and Greeks, and Romans met together. Its houses were ranged in a half circle on either side of the river, along whose banks were seen luxuriant gardens and shaded lawns, where philosophers and scholars walked and discussed the great questions of the day; and joyous youth from the schools spent their holidays, and practised their athletic games. Roman soldiers passed up and down the busy thoroughfares, and Roman ships sailed on the river; merchants, and artisans, and sailors, jostled against each other in the great thoroughfares; and caravans from distant regions paused under the broad palms to be refreshed, or to unload their burthens at the great store houses of this commercial center. Nor can we doubt that the youthful Saul drank in a love of nature, amid these scenes in which his childhood was spent. How often did his eyes turn towards those majestic hills, from whose snowy sum-

mits descended the river by whose banks he loved to wander. How often did he follow the stream near which he was born, up to the cascades just above the city, listening to the music of their waters, and communing with nature. Here before leaving home for the school of Gamaliel, in Jerusalem, he learned the trade of a tent-maker, which often was his support even when preaching the Gospel to the citizens of Corinth and of Ephesus. And here when he had become an Apostle of Christ, he doubtless made known to his brethren after the flesh the story of the Cross and of salvation through him who died thereon.

Since the times of Paul the city has suffered many changes, though it still has a population of about 8,000, and a considerable trade. It contains an ancient Christian church with a number of mosques and caravanseries. The land around it is remarkably fertile, and wheat, barley and cotton are among its important exports. But the river no longer runs through the city, and its channel which once floated the ships of Rome is shrunk into a narrow stream with wide and unhealthy lagoons. Its importance as a great seat of commerce and as a free Roman city has passed away, and the chief glory which surrounds it, and the interest which its history excites, is that here was born the great Apostle to the Gentiles. The name of Paul is remembered where philosophers and merchants and statesmen are forgotten. Nor was it his genius and learning alone which has seemed to keep alive his memory. There were men in his time who were perhaps his equals as scholars, orators and philosophers, but they gave to the world and its pursuits and schemes their noblest energies, while he gloried

only in the Cross of Christ, and held up as the hope of lost sinners the name which is above every name, so identifying himself with the interests of the kingdom of the Prince and Lord of glory, and he shall be had in everlasting remembrance.

These thoughts suggest to us the name of one more important seat of commerce which lies just across the Gulf of Issicus from Tarsus, and which after Jerusalem became the great centre of missionary operations to the Christian Church. This is *Antioch* with its port of *Seleucia*. It was connected with the sea by the river Orontes whose waters are fed from the snows of Lebanon. The stream, though narrow and tortuous, was navigable for vessels of considerable size which conveyed passengers and freight from the city to the sea, and though now impeded by bars it might with little difficulty be again opened, at least for vessels of light draught. The windings of the river make the distance from Antioch to the sea forty-one miles. The road to Seleucia, its sea port, is about sixteen miles. This town was laid out by Seleucus who gave to it his name, and who made it both a fortress and a seaport. Among the remains of this ancient place is an immense excavation leading from the hills above to the sea, and two piers in the harbor which still bear the names of Paul and Barnabas. The masonry is in good order and some of the stones are 20 feet long by 5 feet wide and 6 deep.

To this port the Apostle and his companions repaired when starting on their missionary tours, and here they came on their return to Antioch. It was to the Syrian capital, the point where its commerce met the sea, there the vast caravans

from the East which poured their wealth into the lap of the city met the ships from the West and yielded to them the treasures which they had patiently borne over many a league of travel. Thus Antioch became the great mart of oriental luxury and wealth, and commanded a vast trade with all the nations bordering on the Mediterranean. Merchants from the Tigris and the Euphrates met with traders from Greece and Egypt and Italy and Arabia. Jew and Gentile alike shared in the great enterprises which naturally sprang up in this gateway of oriental commerce. Here as elsewhere the Gospel found an entrance and the city soon became the new center of missionary work to the Christian Church. Here the disciples were first called Christians. Here the Apostle and his brethren who were called to labor among the Gentiles were largely relieved from those restraints which were felt in Jerusalem from the Judaizing tendencies which were working out mischief and unhappy contentions for the Church. Here Paul and Barnabas were set apart for their work among the heathen, and from the port of Seleucia they sailed on their first great missionary voyage. The seed which was here sown grew into a plentiful harvest. Out of a population of 200,000, in the time of Chrysostom, 100,000 professed the Christian faith. It had its martyrs and its missionaries, and was the meeting place of three of the general Councils of the Church. Under the influence of Julian the Apostate, it fell back, however, into a corrupt religion, and gradually sank from its lofty eminence as a center of Christian work, and became the theater of contest for precedence among ambitious and proud ecclesiastics. Then came

the desolations of wars between Persian and Saracen, between Turk and Crusader, until it became an insignificant city of about 6,000 souls. The queen of the Orient has sunk into the dust and her glory has departed. Islamism and the puerile superstitions of the Greek Church have taken the place of the glorious faith that once shone out from this city over all the nations of the old world.

Frequent earthquakes have shattered its walls, and a miserable town with mud houses and miry streets standing in the midst of the ruins of ancient glory, is all that remains of this once magnificent city. It has fourteen insignificant mosques but not a Christian church. Its once fertile plain is uncultivated, though its hills are covered with olives, figs and vines. And this contrast of beauty and ruin is but an emblem of the East as it appears under Moslem rule. When this terrible and oppressive influence shall be removed and the life-giving power of a true and spiritual religion and an enlightened civilization shall once more be felt, Antioch and the East may again revive and rejoice in a new life and see the dawn of a bright future.

A Prayer.

Father, take not away,
The burden of the day,
But help me that I bear it,
As Christ His burden bore,
When Cross and thorn He wore,
And none with Him would share it.
For His sake, help, I pray!

I ask alone for grace
To see His patient face,
And my impatient one;
Ask that mine grow like His,
Sign of an inward peace,
From trust in Thee alone:—
Unchanged by time or place.

Religious Herald.

From the N. Y. Evening Post, Feb. 6th, 1880.

A SEAMEN'S LIBRARY.

THE GOOD WORK DONE FROM NO. 80 WALL STREET—HOW BOOKS ARE SUPPLIED TO ALL OUR VESSELS—THEIR CHARACTER AND HOW THEY ARE APPRECIATED.

Between the Battery and the Spuyten Duyvil Creek there are at least twenty-four libraries of a public character, not including the Sunday-school libraries, or the circulating libraries of the booksellers, or the several reading and library rooms for sailors which are scattered along the edge of this city island.

The southernmost of the libraries mentioned in the list of the New York City Directory, is at No. 80 Wall Street, near the wharves, and where men who own ships are fewer than the men who tie up all their personal property in a large handkerchief and inhabit the ships. Eighty Wall street is more strictly a library depot. The three hundred and seventy-four thousand volumes that have been lent from this depot, embody more romance in their loan history than all the other libraries in New York. They have been in every quarter of the globe, exchanged from ship to ship in distant ports, wrecked and saved on occasions when the cargo was all lost and nothing else was saved but lives and clothing, and have been returned as precious treasure, the food, consolation and amusement of the lonely toilers of the sea; returned with touching expressions of gratitude.

More than twenty years ago the SEAMEN'S FRIEND SOCIETY, which has always been unsectarian, began as its special work, the task of supplying reading matter to all seamen on the lakes and inland canals, and at every life-saving station. The *Abby Bradford*, a whaler, was nine months blocked up in the ice off Marble Island. There were fifty-five men on board, and the catalogue of loans issued during that cold and lonely blockade, gave an average of forty-five books to

each man. One little book, entitled "The Pastor of the Desert," was issued ninety-seven times. Nearer home than this is a life-saving station on Lake Huron, a cabin seventeen miles from any other dwelling, on a dangerous coast, with an impenetrable wood in the rear, where seven or eight men live during the stormy seasons. Here one of the contributions from No. 80 Wall street is as great a solace as it would be near the Arctic Circle.

The system of lending the books consists of little "loan libraries," in which are often the freshest and best books which an experienced purchaser can find in the market. Each ship has a "library" lent to it for the voyage, entrusted to one of the officers, as a loan to the ship's company. A library consists ordinarily of thirty-six volumes, in a neat, strong wooden case. Each library contains two or three books in German, Danish, French, Spanish or Italian, and the rest in English. A donation of twenty dollars furnishes one of these little encased libraries, and the society informs the donor of the history of the books shipped from this port and from that, and returned after a long absence, and perhaps with remarks from the sea captain to whom they were entrusted.

When the brig *Lucy* foundered at sea, she went down so suddenly that the crew saved only their little hand bundle of clothing; but the library came back to New York with only six books missing. A captain in another similar case wrote to apologize that owing to the suddenness of the wreck, "in getting into the lifeboat several of the books were left in the forecabin!" In the bark *Mary M. Bird*, at Rio de Janeiro, a lighted lamp

was overturned, and the whole cabin was soon in flames. At the peril of their lives the sailors got out about two-thirds of the books, "the rest they could not, nor the case which was fastened to the cabin's side," wrote the captain. These books with charred edges were duly returned.

Donors often send their photographs, which are pasted in the inside of the library door, and the face, when it is that of a lady, or a pretty child, or the strong, pleasant features of some man who felt that he was doing a good deed, becomes like a friend and acquaintance to the men at sea. Often the sailors and officers contribute voluntarily to the society for library purposes. There is a heavy percentage of loss from wear and tear. A wave shipped in a storm may wet the library, and the favorite books from frequent handling come at the end of a long voyage, as one sailor expressed it, to "smell pretty much of tar." Sometimes a pet volume is carried away; but wanton destruction or injury of books is unknown.

New libraries are generally put into the vessels that are going on the longest voyages. A new library is usually away before its first return to No. 80 Wall street, a year and a half; but they have also been out for four, six and even thirteen years before their first return. Each library is known by its number. Library 2,898, for instance, changed her readers many times without leaving the vessel, the ship *Rival*,—which sailed first to San Francisco, then to Honolulu, then to Savannah, Georgia, then to Liverpool, then to Rio de Janeiro, then to Rangoon in Asia, and then back to England. A current of information from seamen who use these libraries, constantly and steadily flows back to No. 80 Wall street. No library is put on shipboard except by the approbation of the captain. Each case contains a printed form, with various questions to be answered in writing, by the person on board ship who has

charge of the books; and with the many spontaneous letters and verbal communications, knowledge of the library is furnished. A library may be afloat for years before it is heard from, but something is heard, sooner or later, as to what becomes of nearly every one.

The class of books thus supplied to the seamen of all grades, is above that of the average Sunday-school library. There are always volumes of travels; always a book of the late civil war, which is still a fresh topic, interesting to most sailors; always one or more volumes decidedly oceanic, such as "Great Shipwrecks," "The Sea and Sailors," or "The Bottom of the Sea;" and always the indispensable geography and atlas, perhaps the most used of the whole library. Former voyages are explained by its aid; the ship's course for the time is rudely pricked down upon its maps; or it is called in to settle an argument as to the latitude of some seaport. A dispute, perhaps backed by a bet, is the staple excitement of the fore-castle upon almost any topic—the meaning of the name of a passing vessel, the spot where Captain Cook was killed, whether the fleet or the army took Savannah, whether Napoleon Bonaparte was personally a brave man; and recourse is had to the dictionary, which also is always included in the library, or the atlas, or the history, as the umpire in the case.

When shipmates tire of each other and become irritable by mere attrition, when the only amusements are a greasy pack of cards, an oft-repeated yarn, and that unfailing resource with sailor as well as passenger—grumbling at trifles; when a remark from the captain, a new dish at dinner, the appearance of the sick passenger on deck, or the sight of a distant sail, is an event; then the opening of the captain's book box, is like the breeze which came at last to break the enchanted calm with its hideous scenery in "The Ancient Mariner," and works nearly as wondrous results.

For the Sailors' Magazine.

The Two Brothers, or Archie's Conversion.

BY REV. C. J. JONES, CHAPLAIN SAILORS'
SNUG HARBOR.

While I was pastor of the Mariner's Church, in New York, a Scotch sailor, who had long been spending his substance in riotous living, and in a far off land, was providentially induced to attend Divine Service in the church, and was there convinced of his sin, and pointed to Christ as his only refuge. A few weeks saw him a new creature in Christ Jesus, and he who had long been possessed of the evil one, was found clothed and in his right mind sitting at the feet of Jesus. Subsequently, having given evidence of the work of grace in his heart, he was received into the church and sat down with us at the table of the Lord. One of the first duties that pressed upon his heart and conscience was—like the leper, that had been cleansed—to publish his case abroad. He wrote to his aged parents in Scotland, telling them of this change. The news was as though the report came from the grave. They said, "The dead is alive again, the lost is found!" They had another son at sea, equally given up to sin. Oh, that he would also come to Christ. When Archie reached home, he was told the cheering story of his brother's change in a far off land of America. He was in no wise interested, however. At least he gave no evidence of interest in the matter, yet, as he subsequently confessed, he at that time formed a secret purpose to come to America also, and to seek out the man through whom his brother had been saved. In the early part of last winter, a sailor with a strong Scotch accent, stopped the pastor at the church door, after the morning services, and asked if there were any letters in his care for Archibald P. He was invited to the residence of the pastor, and, though no

letter awaited him there, there was certainly a message from God unto him. There that message was communicated to him in tones of affection, and he having already revealed the relation in which he stood to the sailor before mentioned, was informed, that the Savior would as readily snatch him as a brand from the burning, as he had already snatched his brother. He listened with interest, confessed that he was a sinner, a great sinner. The interview which lasted some two hours, was closed with prayer for the Holy Spirit, to seal the instruction. During the prayer the sailor Archie wept. On rising, he pressed the pastor's hand warmly, convulsively, and said: "Oh, do pray for me!" He was supplied with good reading matter, adapted to his state of mind, and a loan library of thirty volumes for the use of his shipmates. He left for sea the next week, and in April he returned from the West Indies and wrote to the pastor the following letter, which will close this article, as it fully explains itself and sets forth the precious result, which beautifully illustrates the word of Wisdom: "Cast thy bread upon the waters, and thou shalt find it after many days."

BROOKLYN, N. Y., APRIL 18th, 1862.

"*Dear Sir:*—I have returned from South America. We came in yesterday, but I write these few lines to let you know what the Lord has done for me this last voyage. Perhaps you may remember about inviting me to your house the first Sabbath of this year, after the forenoon service. If you don't, I shall remember it as long as I am on this earth, and through eternity too. I believe, when I went into your house, there was not a more hardened sinner in New York, than I was. But I came out with a troubled conscience, a thing that I was a stranger to for the last twenty years, I never could rest after that until I found the Lord. I went to your church that day for the first time, but not to hear a sermon, (I took no interest in sermons), but to inquire for a brother of mine, who is a member of your

church, and had been converted under your ministry, a thing that astonished me when I heard of it, because he was such a hardened sinner; but the Lord has been merciful to us, and Glory be to His Holy Name for it. After I left your house I was for several days in great distress and misery about my past sins. You told me the way you had been converted yourself, and I followed your example. The night I sailed from this port, the way I felt, I can only compare to a man on a half-tide rock, with a high sea on, and the tide flowing, and expecting every sea to wash him off. I was in spiritual darkness. I was crying to the Lord to have mercy on me. All at once, when I was about giving myself up as lost for ever, a light shined upon my soul. I found peace, my sinful heart was cleansed out by the blood of the

Lamb that taketh away the sins of the world. I have been happy ever since that night, but I find I must watch and pray. One would think that I thought a good deal of myself, now that I am a new man with a strong hope of heaven, through the Redeemer, but it is quite the reverse. I think myself unworthy of the least of God's mercies, and an unprofitable servant. I used to think that religion was a very gloomy and melancholy thing, but I was deceived. I have tried all kinds of worldly pleasures, but I never knew what happiness was, until I found the Lord. May the Lord preserve you long to be useful among the men of the sea!"

I remain your unworthy brother in Christ,

A. P.

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

Denmark.

COPENHAGEN.

Chaplain WOLLESON, in his last communication, speaks of the great religious interest which had characterized the week of prayer, and of religious labor put forth through the city, by a house to house visitation, in which he had been privileged to take part. Services at the Seamen's Mission continued to be largely attended. The winter had been a very trying one for sailors in the port, adding to his work for them in the provision of charity. He has procured free passages for some seamen to England, and encloses a letter of thanks for his kindness, and for the spiritual blessings received at the Bethel, which had just come to his hand from four of them.

ODENSE.

The harbor was closed by ice at the last writing by Mr. F. L. RYMKER, but with the captains who remained there in charge of their vessels, he had good opportunities of spiritual labor and had improved them.

France.

MARSEILLES.

We notice a statement of Rev. D. S. GOVETT, chaplain, in his circular for raising funds for the new Sailors' Home, as follows,—“There are 29 Sailors' Homes in Britain, 10 in her colonies and dependencies, 3 in the United States, 2 in Holland, but not one for their sailors in France.” We have no way of determining the accuracy of these figures as to other countries, but know that those as to the United States are understated. We print, monthly, on the cover of the MAGAZINE, the locations of seven (7) in the United States, and there may be others.

Italy.

GENOA.

Later and more ample advices from Chaplain MILLER than those cited in the last MAGAZINE, say:—“An unusually severe winter has, to some extent, interfered with the labors of both our mission-

ary and colporteur, but looking at the work done, the measure of success has been equal to, if not greater than that of previous years. Mr. JONES' meetings have never had larger numbers of men present. Our little floating "Bethel" could not have accommodated some of the great gatherings which crowded the saloon cabins of large steamers. And the tokens of blessing vouchsafed to the preaching of the Gospel have been of an extremely interesting and encouraging kind. Every year the number of sailors arriving in port, who have been at the meetings during previous visits, is increasing, and these men always have a warm welcome for the Missionary and encourage their shipmates to attend his services. And that they do not attend in vain is attested by many entries in Mr. Jones' Journal, where reference is made, perhaps more frequently than in any previous year, to direct personal dealing with awakened and anxious ones.

In short, the Lord is graciously owning and blessing the work among our sailors, and thereby stimulating us to work and pray more earnestly on their behalf. We have had a goodly number of captains, especially in American vessels, who have taken part in the services, and I feel bound to record here my thanks to the captains and officers of the U. S. Ships of war that have recently visited this port. Mr. Jones has been received with kindness and courtesy on board all these ships, and every facility has been given to hold meetings and visit the crews. In several instances the men attended divine service in large numbers.

Our Italian colporteur has made excellent sales of the Scriptures and religious books, notwithstanding the bitter cold which has more than once paralyzed his efforts to an extent difficult for people of northern climes to realize. He still has a great sphere of usefulness among the thousands of emigrants who continue to sail hence to South America,

though it is quite evident that a systematic and well organized opposition is being carried on by the priests. It is a very rare thing for an emigrant ship to sail without two or more priests, and it is greatly to be feared that during the voyage they are only too successful in persuading the passengers to give up their Bibles and in convincing them that the "heretic" who visited them was an emissary of Satan seeking their soul's destruction. But in many cases which have afterwards come to our knowledge their efforts to undo our work have been manfully resisted, and the "good seed" has found good soil and brought forth fruit. This clerical opposition is becoming more and more apparent among the sailors of small coasting vessels, many of whom will no longer receive the colporteur or accept his books.

But this is not the result of clerical opposition alone. Infidelity is making rapid progress among the lower classes of Italians, and the sailors seem to be leading the van. The mere sight of the colporteur is often enough to make them vomit out language too dreadful and filthy to be heard without feeling one's blood run cold. But God has His chosen ones even among the "blasphemers and injurious," and in His own good time and way can arrest them and make them trophies of His Almighty grace.

What we want is faith to persevere amid difficulties, that dauntless faith that "laughs at impossibilities and says it shall be done;" and humility when we see the divine omnipotence associating itself with our weak instrumentality,—that God-honoring humility which says:—"Not unto us, O Lord, not unto us, but unto thy name be the praise." And let me say to the readers of the SAILORS' MAGAZINE that we also want more of their sympathy and intercession. We are not working for ourselves or for any party interests, but for their Lord and ours, for the hastening of the time when the abundance of the sea shall be

converted to Him, and when His kingdom shall extend "from sea to sea, and from the river to the ends of the earth."

Greece.

AT THE PIRÆUS, ATHENS.

The first effort to give the gospel to sailors at the Piræus, has been made for more than a year past, by Rev. T. R. SAMPSON, an American minister, who sustains a "Rest" for seamen, with Reading-Room and Chapel. Recently on two Sabbaths he preached to 120 and 180 sailors, in the latter.

New York City.

BROOKLYN, N. Y., U. S. NAVY YARD.

It is pleasant to chronicle that on the 17th February, Mr. T. D. WILLIAMS, chaplain, received from the crew of the U. S. ship *Colorado*, and their friends, a beautiful watch as a token of the appreciation felt for his years of faithful and successful religious labor at the yard. The presentation address was made by Capt. B. Gherardi, U. S. N., of the *Colorado*.—A company has been incorporated to establish a sailors' coffee-house and reading-room at some point near the Yard, and books for subscription to the capital stock have been opened by William G. Low, of No. 102 Broadway, and George L. Pease, of No. 28 Reade street, in this city,—as well as by Ferdinand Van Sicklen, of No. 232 Washington avenue, Mr. Thomas D. Williams, of No. 141 St. Felix street, Edward H. Litchfield, of No. 46 Grace court, and Henry E. Pierrepont, jr., of No. 216 Columbia heights, Brooklyn, as Commissioners. The corporation is to be called the Sailors' Coffee-House Company, Limited, and the capital has been fixed at \$20,000, divided into 800 shares at \$25 each. The project of establishing a coffee-house was started last month at a meeting held at the Navy Yard, when the following officers were elected: President, Commodore J. W. A. Nicholson; Vice-President, Seth Low; Treasurer, Daniel Parish, jr.; Secretary, G. L. Pease; Directors, the Rev. Dr. T. L. Cuyler, J. N. Stearns, Charles T. Goodwin, William Matthews.

The need for such a coffee-house is, these gentlemen say, very great, for although thousands of seamen land annually along the Brooklyn water front there is no temperance restaurant where a sailor or a working-man can get a good meal or lodging, while many of the places, where sailors are obliged to go, are of the vilest description. The incorporators intend that the coffee-house shall be managed on business principles, and ask for subscriptions to the stock on the following conditions:—that so long as the business is conducted by unpaid officers, the directors shall be at liberty to use the profits to extend the coffee-house system; that when it becomes necessary to have paid officers, the directors shall declare a dividend, if they deem it advisable; that no dividends shall be paid in excess of the legal rate of interest, and that money given prior to the completion of the capital, shall be invested in the stock of the company and held in trust for the benefit of the company, to be used for the promotion of the objects of the association. Several subscriptions have already been made, and among the subscribers are Messrs. William E. Dodge and S. D. Babcock.

Stapleton, S. I.

SEAMEN'S RETREAT HOSPITAL.

The tenth annual Report of Dr. C. HENRY KING, Physician-in-Chief, made Dec. 31st, 1879, is at hand. The number of admissions in 1879 was larger than in any year since 1874; being 1,063. Of these and 122 other sailors in the Hospital at the opening of the year, 822 were discharged as recovered, 56 were "relieved," 203 were sent away by request and 52 died. The Report condemns the system of "advance wages" for seamen and touches on the bad character of the many Sailors' Boarding Houses in this city. In an official inspection of more than one hundred of these, made two years since, Dr. KING says he found many of them without a license.—Chaplain KIR reports the regular sustenance of Sunday Evening Services during the year, and the distribution of 323 Bibles, furnished by the N. Y. Bible Society.—Various material

improvements have been made at the Hospital, the State having returned another portion of money due the institution. To the usual statistics of the Report, are added a list of Trustees, Medical Officers and Chaplains who have been connected with the institution at various times since the year 1831, the first meeting of its Board of Trustees having been held at the Mayor's Office in this city, May 9th, in that year.

Our Antwerp Chaplaincy.

Under a special arrangement which we have to that end, with the British and Foreign Sailors' Society, this chaplaincy is filled by alternate appointment, every two years.

When the Rev. Dr. VERMILYE went out as our chaplain a year ago, it was expected that he would remain for the usual term of service there, and he laid out his work accordingly.

It is to be regretted on many accounts that he feels constrained (by a sense of filial duty) to resign that charge, and as soon as his place can be supplied, to retire from active service, where he has shown marked administrative ability, and achieved gratifying success.

His labors in the pulpit, and elsewhere, have been altogether acceptable, and seamen of all grades who have in the Bethel and on ship-board enjoyed his ministry, will part with him reluctantly.

We are under a debt of gratitude, for what he has done to place the matters of the Antwerp Mariner's Institute on a somewhat permanent basis, and we would record our obligation for all he has been enabled to do, there and elsewhere, in behalf of the seamen's cause. We consider it a mark of the Divine favor, that a successor has been promptly secured, in the Rev. CHARLES R. TREAT, for several years at Greenwich, Ct., and previously at Marlboro, Mass., who proceeds at once to Antwerp, and assumes the duties of that important position.

Mr. Treat seems admirably qualified for his new service, and has a wide circle of friends in this country, who will follow him with their best wishes and prayers. Many who do not know him personally, will give him their sympathy for his father's sake, the late Rev. Dr. SELAH B. TREAT, so long connected with the American Board. His appointment was made with gratifying unanimity, and both the church and the council, upon consenting to his going from them, did so with the confidence that he will prove the right man for the place. Rev. Mr. Treat sailed, from this city, for Liverpool, with his family, in the steamship *Wyoming*, of the Guion Line, March 23rd.

Rev. S. C. Damon, D. D.

The March MAGAZINE contained the thirty-eighth annual report of this excellent brother as our chaplain at Honolulu, S. I., the last chapter in an interesting record of long and effective service.

Availing himself of a vacation granted him for the purpose, Dr. Damon has come to this country, on his way to visit a son who is connected with the Hawaiian Legation at Berlin, and is a student in the University, and hopes to be in London about the time of the approaching May Anniversaries, where doubtless his voice will be heard in behalf of the evangelization of seamen all over the world.

No man has been more devoted to that special work or can speak in regard to it, from an equal experience therein, or so great personal success. We believe his visit abroad just at this time will do incalculable good.

The Coming Anniversaries.

The arrangements for the Spring Anniversaries are so far completed that the committee in charge feel encouraged to promise a most interesting season.

The Seamen's Cause will occupy its usual prominence, and speakers have been secured, who will give the occasion unusual attractiveness. In view of the success of the work among seamen during the past year there is much occasion for congratulation and encouragement.

"Religion Off Soundings."

Capt. ADAMS' article under this heading, printed in this number of the MAGAZINE, will amply repay perusal, as the work of a practical man for a practical purpose. In part it covers the ground contemplated to be gone over by the Essay, for the Brassey Prize in England.

It may not be amiss to state that Capt. Adams is a son of the late Rev. Dr. NEHEMIAH ADAMS of Boston, Mass., and was for years the commander of the merchant ship *Golden Fleece*, upon which remarkable works of divine grace in the saving of seamen's souls, frequently occurred. A reading of his article will suggest the instrumentalities which God blessed to this result. It is intended to print "Religion off Soundings" in pamphlet form for wide use at sea.

The Rev. Charles J. Jones.

Our friend, the chaplain at the Sailor's Snug Harbor, S. I., is the subject of very "honorable mention" in connection with his long and successful service for the men of the sea, in recent numbers of the London, Eng., *Chart and Compass*. He furnishes to the March issue a sketch of his chequered life, which is of very great interest.

Well Read.

Concerning Library No. 6,498, returned from a trip to the West Indies, on the bark *Nicola*, at Boston,—we hear:—"Every book was read, fore and aft, and was a great blessing." It has been refitted and sent out again.

BISHOP McNAMARA of the Independent Catholic Church, at his first meeting in Boston, gave a sketch of his life. He said that he was the child of devout Roman Catholics, who designed him for the priesthood. He was educated in the "hedge schools," so that nothing repugnant to Catholicism should ever be taught to him. Leaving Ireland, he came to Boston, studied there awhile, then entered the Seminary in St. Louis. In the Seminary he read the Bible, which was kept as a reference book, and out of that got his first notion of the defects in Catholicism. He was ordained priest in Brooklyn, where he founded and built a church. Visiting once the chapel of the SAILORS' HOME, in Cherry street, N. Y., he was so much impressed by the pious exhortations of the missionary and others that he threw himself on his knees among the ignorant sailors and was converted. He had already been censured by his ecclesiastical superiors for his liberal views, and now began his career as an Independent Catholic.

Position of the Principal Planets for April, 1880.

MERCURY is a morning star during this month; is in conjunction with the Moon on the morning of the 8th, at 3h. 20m., being 5° south; is twice in conjunction with Jupiter during the month, once on the morning of the 8th, at 5 o'clock, being 1° 35' north, and then again on the morning of the 18th, at 4 o'clock, being now 48' south; is stationary among the stars in Pisces on the evening of the 11th, at 6 o'clock; is in conjunction with Venus on the morning of the 15th, at 1 o'clock, being 19' north; is at its greatest elongation on the morning of the 26th, at 5 o'clock, being 27° 3' west of the Sun; is at its greatest brilliancy on the morning of the 29th, when it rises at 4h. 12m., and north of east 3° 7', at this time it is favorably situated for observation.

VENUS is a morning star rising on the 1st, at 4h. 51m., and south of east $9^{\circ} 25'$; is in conjunction with the Moon at 48m. before noon on the 7th, being $6^{\circ} 50'$ south; is in conjunction with Jupiter at 9 o'clock on the evening of the 15th, being $30'$ south.

MARS is an evening star setting on the 1st, at 30m. past midnight and north of west $34^{\circ} 1'$; is in conjunction with the Moon on the forenoon of the 15th, at 10h. 30m., being $1^{\circ} 5'$ north; at this time is eclipsed to all persons situated between the parallels of latitude 40° and 65° south.

JUPITER is a morning star rising on the 1st, at 5h. 23m., and south of east $1^{\circ} 24'$; is in conjunction with the Moon on the morning of the 8th, at 3h. 22m., being $6^{\circ} 36'$ south.

SATURN is an evening star until midnight of the 7th, when it is in conjunction with the Sun; during the remainder of the month is a morning star; is in conjunction with the Moon on the afternoon of the 9th, at 1h. 29m., being $7^{\circ} 43'$ south.

N. Y. University.

R. H. B.

Marine Disasters in February, 1880.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the month, was 52, of which 26 were wrecked, 13 abandoned, 1 burned, 1 sunk by collision, 4 foundered, and 7 are missing. The list comprises 3 steamers, 9 ships, 11 barks, 7 brigs, and 22 schooners, and their total value, exclusive of cargoes, is estimated at \$1,240,000.

Below is the list, giving names, ports, destinations, &c. Those indicated by a *w* were wrecked, *a* abandoned, *s c* sunk by collision, *f* foundered, and *m* missing.

STEAMERS.

Para, *f*, from Boston for W. Hartlepool.
Belle Brown, *b*, (At Eastport, Me.)
Hindoo, *a*, from New York for Hull.

SHIPS.

Colonial Empire, *a*, from Liverpool for Pensacola.
Fremtid, *m*, from New York for Hamburg.
Irwell, *a*, from Bremen for United States.
Trimountain, *a*, from New York for Bremen.
Mistress of the Seas, *a*, from Philadelphia for Bremen.
Alex Marshall, *a*, from New York for London.
Humboldt, *m*, from New York for Bremen.
Lloyds, *a*, from Pensacola for Liverpool.
Stavanger, *a*, from New York for Liverpool.

BARKS.

Chris. Columbus, *a*, from Deboy for Marseilles.

Alaska, *m*, from New York for Sligo.
Catarina, *m*, from Baltimore for Queenstown.
Lydia, *m*, from Wilmington, N. C., for Glasgow.
Maria Wilhelmine, *w*, from Liverpool for Baltimore.
Goletta, *w*, from Philadelphia for Bremen.
Florida, *f*, from Middlesborough for New York.
Modesta, *a*, from New York for Dunkirk.
Archer, *f*, from New York for Havre.
Maid of Orleans, *a*, from Philadelphia for Havre.
Homewood, *m*, from Hong Kong for San Francisco.

BRIGS.

Augustina, *w*, from Havana for New York.
Pronto, *w*, from Portland, Me., for Yarmouth, N. S.
Adelaide, *w*, from Leghorn for Baltimore.
Gazelle, *a*, from New York for Exeter.
Mariposa, *w*, from Pascagoula for Cienfuegos.
Wild Wave, *a*, from New York for Rivasdella.
Tubal Cain, *w*, from Marseilles for St. Thomas.

SCHOONERS.

Z. A. Paine, *w*, from New York for Eastport.
Samuel Warren, *w*, from Millville, N. J., for New York.
Winifred J. King, *w*, (Fisherman) from Gloucester, Mass.
E. C. Babcock, *w*, from Virginia for New York.
Lightboat, *w*, from Norfolk for New York.
Geo. Taulane, *w*, from Philadelphia for New York.
Wm. Wilson, *w*, (On Brandywine Shoal.)
Kate Newman, *s c*, from Baltimore for Danvers.
Juno, *w*, (At Provincetown.)
Riverside, *w*, from St. John, N. B., for Perth Amboy.
Geo. S. Wood, *w*, (At Barren Island, N. Y.)
Maggie A. Fisk, *w*, from Baltimore for Bath.
Sarah, *m*, from San Francisco for Coos Bay.
Adeline, *w*, (At Rock Creek, Md.)
Sarah A. Burr, *w*, from New York for Virginia.
L. A. Knowles, *w*, from Kennebec for Baltimore.
Nor'wester, *w*, from San Francisco for Seattle.
Bella, *w*, (At Unimak Island.)
Volante, *w*, from New Bedford for New York.
Wm. S. Curtis, *w*, from Virginia for Baltimore.
Kate Rommel, *w*, from Alvarado for New York.
Rescue, *f*, from New York for Halifax.

The number of vessels owned wholly in the United States included in the above list is 28, with a total estimated value of \$335,000.

The *Bureau Veritas* publishes the following statistics of vessels of all nationalities reported lost during the month of

JANUARY, 1880.

Sailing Vessels:—61 English, 17 American, 10 French, 8 German, 6 Danish, 6 Norwegian, 5 Italian, 3 Greek, 3 Dutch, 2 Austrian, 2 Spanish, 2 Portuguese, 1 Rep. Nicaragua, 1 Russian, 1 Siamese, 1 Swedish, 9 of which the nationality is unknown; total: 128 $\frac{1}{2}$. In this number are included 8 vessels reported missing.

Steamers:—5 English, 1 French, total: 6. In this number is included 1 steamer reported missing.

Receipts for February, 1880.

MAINE.

Lewiston, Rev. G. W. Bean.....\$ 2 00

NEW HAMPSHIRE.

Epping, Cong. church..... 13 95
Exeter, Charles Conner..... 1 00
Rye, U. S. L. S. S., No 7. Dis. 1, E. C. James and R. W. Philbrick, each 50 cts..... 1 00
Stratham, Cong. church, for library 20 35
West Concord, Cong. church..... 10 00

Windham Centre, Clarissa Hills.....	6 00	Mrs. Cuyler, \$20 (books), Arthur Laforce Fish, Mrs. P. M. Bartlett \$20, for Eddie Bartlett Library, and P. A. Keller \$20 for Robert L. Keller Library.....	400 95
VERMONT.		"M" for Labrador.....	20 00
Bennington Centre, Dr. Geo. Lyman	1 00	Clifton Park, Rev. F. S. Parke.....	1 00
Granby, Rev. Charles Durou.....	1 00	Corfu, A. Friend.....	25
MASSACHUSETTS.		Gravesend, L. I., Ref. ch., of wh. John I. Lake \$25.....	68 64
Andover, Old South Church.....	50 00	Kingston, J. O. Merritt.....	1 00
Charlestown, Winthrop church.....	24 77	Lockport, 1st Pres. ch., Mrs. Hiram Gardner special for ship's library	20 00
Clinton, Cong. church.....	17 62	New Paltz, Reformed Dutch church..	13 45
Cotuit Port, Union church.....	7 00	New Rochelle, Mr. Simeon Lester, for library.....	20 00
Dorchester, Village Union Meeting...	5 12	New York City, John D. Jones, for Sailors' Home.....	500 00
Enfield, Cong. church.....	13 60	Mrs. Virginia R. Osborne, for Sailors' Home.....	100 00
Fitchburg, Rev. J. M. R. Eaton.....	5 00	E. A. Brinckerhoff, for Sailors' Home.....	100 00
Oliver Brown.....	1 60	Wm. H. Macy, for Sailors' Home.....	100 00
Calvin Wallace.....	1 00	R. W. Ropes, " " " ".....	100 00
Foxboro, Susan Payson.....	2 00	Geo. G. Williams, " " " ".....	50 00
Groveland, Cong. church.....	2 45	W. C. Sturges, " " " ".....	25 00
Hinsdale, Cong. church.....	39 00	H. T. Morgan, " " " ".....	25 00
Ipswich, 1st Church and Soc'y.....	5 00	Anson Phelps Stokes " " " ".....	25 00
Lowell, High St. ch., of wh. J. Cook and family \$20 for library.....	54 71	Broadway Tabernacle of wh. S. S. Miss'y Ass'n, for libraries, \$40.....	277 15
Kirk St. ch., of wh. J. Rogers \$20 00 for library.....	36 82	A. A. Low & Bros.....	110 00
1st Cong. ch., Miss Harlow's Young Ladies Class, for library.....	20 00	John A. C. Gray.....	25 00
Merrick, Mr. E. Stebbins.....	1 00	The children of Mrs. J. P. Morgan, for library.....	20 00
Millbury, F. K. Hodgman.....	1 00	Mrs. Julia F. Noyes.....	20 00
Newburyport, Joseph Danforth.....	1 00	Mrs. F. P. Schoals.....	20 00
Miss Phebe Newman.....	1 00	C. W. Griswold.....	20 00
Pepperell, Cong. church.....	3 10	C. H. Isham.....	20 00
Petersham, Cong. church.....	1 64	Mrs. H. Holden.....	10 00
Royalston, Miss C. Bullock.....	20 00	James L. Banks, M. D.....	10 00
South Royalston, Cong. church.....	3 00	S. H. Wales.....	10 00
Wellesley, L. B. Horton.....	20 00	J. W. Hamersley.....	10 00
West Brookfield, Mrs. Miller's Infant Class.....	5 30	R. J. Dodge.....	10 00
West Millbury, Samuel A. Small.....	1 00	F. S. Tallmadge.....	10 00
Whitinsville, Cong. ch., of wh. \$20 for library.....	386 41	W. C. Bennett.....	10 00
RHODE ISLAND.		Elliot C. Cowdin.....	10 00
Providence, Union Cong. church S. S. for library.....	25 00	Mrs. A. Storer.....	5 00
CONNECTICUT.		D. H.....	5 00
Colchester, 1st Cong. church and S. S. Mrs G. Destin.....	15 50	L. M. T.....	5 00
Enfield 1st Cong. church.....	15 49	C. Trumbull White.....	5 00
Fairfield, Bequest of Mrs. Sam'l Frisbee, lib'y in memoriam Capt. Rufus Knapp.....	20 00	S. W. Green.....	5 00
Mrs. Ediza J. Brown.....	1 00	Capt. J. B. Newcomb, bark J. B. N. Bark Elgin.....	4 00
Greenville, S. S. Cong. ch. for lib'y..	20 00	Poughkeepsie, Mrs. Jno. F. Winslow, Mag.....	1 00
Greenwich, 2nd Cong. ch., of wh. L. P. Hubbard and Thomas Ritch each \$20 for library.....	82 37	Southampton, (L. I.), a friend, for library.....	21 00
Griswold, Friends.....	75	South Oyster Bay, a friend.....	5 00
Guilford, 1st Cong. church.....	5 00	Syracuse, Park Central Pres. church	24 00
Hartford, Asylum Hill Cong. ch., add'l	5 00	NEW JERSEY.	
Kensington, Miss F. A. Robbins.....	2 00	Bernardsville, J. L. Roberts.....	15 00
Mrs. G. W. Ford.....	2 00	Blairstown, Mr. and Mrs. C. E. Vail, for library.....	20 00
Lebanon, from Ladies' South Soc'y, for library.....	20 00	Cedar Creek, Keeper and crew L. S. Station.....	2 00
A Friend.....	1 00	Englewood, Mrs. Emily A. Brinckerhoff, for Sailors' Home.....	100 00
Norwich, Park Cong. church.....	77 04	Flemington Wm. P. Emery.....	5 00
South Norwalk, Mrs. Wm. E. Marvin, for library.....	20 00	Franklin Park, Simon H. Nevins.....	1 00
West Hartford, Edward N. Selden.....	1 00	Jersey City, a friend for library.....	20 00
Wethersfield, Miss Francis Wright.....	3 00	Madison, 1st Pres. church.....	38 62
Windsor, Mrs. Clara H. Barber.....	1 00	Morristown, South St. Pres. ch., of wh. Wm. L. King \$100; and for somebody's son \$25.....	290 43
Wollcottville, Cong. ch., of wh. \$10 ea. from Young Ladies' Sewing Society, and Young Mens' S. S. classes, for ship's library.....	43 07	Newark Mr. Wm. P. Vail.....	4 00
Woodbury, estate of Fanny Minor, per C. J. Minor, Ex'r.....	62 50	Parsippany, Troy S. S., for library...	20 00
NEW YORK.		Princeton, Mrs. Grandpiene.....	4 00
Brooklyn, Lafayette Avenue Pres. ch., of wh. \$50 from A. H. Porter, for Sailors' Home and \$20 ea. for libraries from Nathan Stephens, Mrs. Everslv. D. W. McWilliams, E. A. Graves, Mrs. Alexander and		PENNSYLVANIA.	
		Philadelphia, Infant S. S., Olivet Pres. church, for Library.....	20 00



Cast thy bread upon the waters: for thou shalt find it after many days.—Ecc. II: 1.

Sea-Cucumbers.

Toward the end of October every year there is a harvest of cucumbers in mid-ocean. These cucumbers, however, are not at all like those we see on our tables. In the first place, they are not vegetables, but animals, and, in the second place they grow upon the bottom of the sea. There are many species, but they all possess elongated worm-like bodies, with thick leathery skins, and a crown of feelers, or tentacles, about the forward extremity. All species, likewise, exercise the same astonishing method of resending any liberties taken with their persons, by suddenly and unexpectedly ejecting their teeth, their stomach, their digestive apparatus—in fact all their insides, so to speak—in the face of the intruder, reducing themselves to a state of collapse, and making of themselves mere empty bags, until such time as their wonderful recuperative powers enable them to replace the organs so summarily disposed of; for, wonderful as it may seem, teeth, stomach, digestive organs, and all soon grow again. Moreover, these stomachs have digestive powers that are not to be despised, far surpassing even those popularly ascribed to the ostrich, for the sea-cucumber actually seems to replace upon coral, and even granite has been found in its stomach.

Sea-cucumbers, as they are popularly called, are also known by the name of trepang and sea-slug. Scientific people call them *Holothuroides*, but why, no one has ever been able to find out, since the name has no meaning. Sea-cucumbers are considered a great delicacy by the Chinese. Thousands of Chinese vessels, called junks, are fitted out every year for these fisheries. Trepangs are caught in different ways. Sometimes the patient fishermen lie along the fore-part of vessels, and with long slender bamboos, terminating in sharp hooks, gather in sea-cucumbers from the bottom of the sea, so practiced in hand and eye that the catch is never missed, and is discerned sometimes at thirty yards' distance. When the water is not more than four or five fathoms deep, divers are sent down to gather these culinary monsters, the boat and junk remaining near to receive the harvest.

As soon as the trepangs are collected they are carried to the shore, when they are scalded by throwing them alive into large iron pots set over little ovens built of stones. Here they are stirred about by means of a long pole resting upon a forked stick. In these vessels they remain a couple of minutes, when they are taken out, disemboweled with a sharp

knife, if they haven't already thrown up their stomachs, and then taken to great bamboo sheds containing still larger boilers. In these latter is water seasoned with mimosa bark. A busy scene now ensues; all is bustle, noise and activity. The bubbling of the great caldrons, the incessant chatter of those engaged in the work, the dumping of fresh loads of sea-cucumbers into the vessels, and the removal of others to hang in clusters on the ropes above, or be deposited on hurdles to dry in the sun, make "confusion worse confounded," and give the spectator a new and realizing sense of the confusion of tongues at the Tower of Babel.

The sea-cucumbers having been smoked in the large caldrons (for the mimosa bark is consumed in the process), and then dried, are ready for the market, and, packed in bundles, are stowed away in the holds of the junks and proas off shore.

They are said to taste like lobsters; but if they look, as one traveler says they do, "like dried sausages rolled in mud and thrown up the chimney," few of us could be induced to try whether we liked them or not.—*Harper's Young People*.

"Let Me Pray First."

A sweet and intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves by the very dangerous practice of throwing stones. Not observing her, one of the boys by accident threw a stone towards her, and struck her a cruel blow in the eye.

She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if

she was ready for the doctor to do what he could to cure her eye.

"No, father, not yet," she replied.

"What do you wish us to wait for, my child?"

"I want to kneel in your lap, and pray to Jesus first," she answered.

And then kneeling, she prayed a few minutes, and afterwards submitted to the operation with all the patience of a strong woman.

How beautiful this little girl appears under these trying circumstances! Surely Jesus heard the prayer made in that hour; and He will hear every child that calls upon his name. Even pain can be endured when we ask Jesus to help us bear it.—*London Christian*.

To Be Like Christ.

Dean Stanley of England preached a Christmas sermon in Westminster Abbey, to children, last year, in which he said:—

"Children have generally seen it (goodness) in their good parents, or their good uncles and aunts, or their good brothers and sisters; and besides these, as they grow older, they will find that there have always been good people; and they will also hear that there was once one little Child, one Man, so good to all about Him, so good to little children, that He has shown us better than anyone else what is the true likeness and meaning of that unseen goodness which we call God.

This is what we should teach and learn about Jesus Christ. Children should be made to understand that only if we are like Jesus Christ, or like to what Jesus Christ loved when he was in the world, can we be his friends or followers. They should be taught what were the kind of things that He did and said when He 'went about doing good.' He was good, and He went through all sorts of trouble and pain for nothing else whatever but to make us good; and this is why He is called the Son of God but the Savior of man,"

Homeward Bound.

BY JAMES BOWKER.

"Heave ho, my lads! My lads, heave ho!"
And sharp and shrill the boatswain's call
Falls on my ears asleep below,
And on the willing ears of all.

The anchor's weighed. The merry sound,
"Heave ho, my lads!" breaks o'er the bay;
The cheery words, "We're homeward bound!"
Run 'tween decks as we sail away.

The mist-bank fades before the gale;
The men aloft up gaily run;
And soon each bulging inch of sail
Gleams brightly in the rising sun.

We fear no storm, our hearts are light;
We gaze upon the heavens above
All through the day, and through the night
We dream of home and folks we love.

We're far from our old English shore,
But swift our thoughts sweep o'er the sea,
And bear us to our nests once more,
Straight as a sea-bird strong and free.

Last night in sleep, relieved from watch,
I saw the farm so dear to me—
The old oak door left on the latch
For one wild lad away at sea.

My heart leaped up at sight of home,
The shady lanes, the ripening corn;
For o'er the deep, howe'er we roam,
We sailors love where we were born.

But tears, lads, filled my longing eyes
When up behind the wooded hill
The church peeped clear against the skies,
For there my mother lieth still.

The grass was green; the old thin spire,
With vane atop, gleamed in the light,
Red as a glowing furnace fire,
The sun cast o'er the coming night.

Her grave is where the yew-tree weeps,
Where all the day the shadows fall,
And to the sea the streamlet creeps,
Beneath the moss-grown, ivied wall.

And I still roam about the world,
Far from that little graveyard mound;
But soon life's canvas will be furled,
For every one is "homeward bound."

"We're homeward bound," and though below
No more upon my childish head
The loved old hands, as soft as snow,
Will clasp in prayer, I know the dead

Who die in Christ will one day meet,
All sorrow o'er, free from all pain,
And gather round the Master's feet—
Each wanderer at home again.

The Weekly Welcome.

A Mother's Love.

One of the strongest illustrations in the Hebrew Scriptures of the love of God for his children is found in the declaration that even a mother may forget her child, but that he will never forget his people. No human affection can equal a mother's love.

The St. Paul *Pioneer* tells a pathetic story of a young Indian girl at the mission school at Red Lake, who was attacked with fever. A messenger was sent to her mother, who was making sugar forty miles away. The mother started on foot in the evening on her lonesome journey, making a straight line through unbroken forests inhabited only by wild beasts, over deep, rushing rivers, through bogs and swamps, and arrived at the agency shortly after daybreak to find her daughter dead.

A Toronto paper recalls a similar story of a half-breed woman at Qu' Appelle, whose daughters were at the fort at Winnipeg. Word was brought to her that they were falling into bad company, and were on the high road to destruction. The distance was three hundred and fifty miles. Being too poor to hire a horse, she started to walk, and reached Winnipeg after a frightful journey in the depths of winter. The girls were overcome with shame and remorse at the sight of her, and with tears promised to go back. The people of Winnipeg became interested in her, and provided means for their return, and gave them food and other necessities; and the brave little squaw set off happy and triumphant, accompanied by her two children.

Boys and girls seldom stop to think of the keen torture or joy which their careless actions give to their mothers, simply because they know nothing of the great power of love which a woman has for her children—a love which made these poor Indian squaws, whom we used to look upon as callous and stoical, defy death and danger for the mere chance of serving their children.

When we are young, our eagerness for independence makes us feel the mother's restraining hand an intolerable yoke on our necks. But when we are old, and the hand is gone, we would give the best gifts of life to feel it there once more. Full of meaning to simple faith is the Scripture that speaks to us of the fatherhood of God in the illustration of a mother's love.

"In the sickness of my childhood,
The perils of my prime,
The sorrows of my riper years,
The cares of every time,

When doubts and danger weighed me down,
Then, pleading all for me,
It was the fervent prayer to heaven,
That bent my mother's knee.

My mother dear,
My mother dear,
My gentle, gentle mother."

Youth's Companion.

"It Is Written."

The late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his side-board was loaded with brandy, wine, etc. On one occasion, Rev. Mr. Perkins, of the Sons of Temperance, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it 'Bishop. 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, Bishop. 'Strong drink is raging.'"

By this time, the Bishop becoming somewhat excited, remarked to Mr. Perkins,—“You'll pass the decanter to the gentleman next to you!”

"No, Bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

"Just Comfortable."

'Where's mamma?' cried blue-eyed Bessie, running breathlessly into the room the other morning. 'Never mind, you'll do, aunty; I only want to know something. Is my pa rich?'

'Not very. Why?'

'O, 'cause Bennie Bend and May Monk and Kate Kinsley are out here, telling about their pas, and I didn't know about mine.'

'Well, Bessie, I'll tell you. Your pa is not too rich, and not too poor; he is just comfortable.'

The child stood for a moment, looking thoughtfully, then repeated over and over to herself, 'Not weddy rich, not weddy poor, jest comferable,' and went out.

Presently her mother came in, Bessie following her.

'Well, Bessie,' said she, 'have you been a good girl to-day?'

'No, mamma.'

'Why, Bessie, I hope you have not been a bad girl.'

'No, mamma,' said the little thing. 'Not weddy bad, not weddy good, jest comferable.'

Crying for the Moon.

It is very pretty because it is high;

All things are pretty when out of reach,
And the prettiest things are kept in the sky.
Why? Can I ever tell you why?
God, I think, knows better than I.

I shall have to learn what I cannot teach.

But it is yellow sometimes, do you say.

And sometimes red?—and you want it, too?
I wonder how long it would please your play.
Sometimes it does not shine by day,
And at night you'd have to put it away,—
You could not take it to bed with you.

Yes, but you cannot have it, I fear—

For a reason as good as we find in books;
For people as wise as you and as queer,
Will cry for the moon, year after year,
And go to their graves without it, my dear;
Because—it is larger than it looks!

Mrs. S. M. B. Platt.

American Seamen's Friend Society.

R. P. BUCK, *President.*

Rev. S. H. HALL, D. D., *Cor. Sec. & Treas.*

L. P. HUBBARD, *Financial Agent.*

80 Wall Street, New York.

District Secretary:—

Rev S. W. HANKS, Cong'l House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY'S REPORT OF NEW LOAN LIBRARIES

Shipped in December, 1879, January and February, 1880.

The whole number of new Loan Libraries sent to sea from the Rooms of the American Seamen's Friend Society at New York and at Boston, Mass., from 1858—9, to January 1st, 1880, was 6,729; and the reshipments of the same for the same period were 6,602. The number of volumes in these libraries was 373,988, and they were accessible to 260,379 men. Nine hundred and eight libraries, with 32,688 volumes were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 103,604 men.—One hundred libraries were placed in one hundred Stations of the United States Life Saving Service, containing 3,600 volumes, accessible to nine hundred Keepers and surfmen.

DECEMBER, 1879.

During December, 1879, thirty-three new loan libraries were sent to sea from our Rooms at New York and Boston. These were Nos. 6,772 to 6,792, inclusive, and Nos. 6,794, 6,795, with 6,796, at New York; with Nos. 5,401 to 5,409, inclusive, at Boston. Assignments of these libraries were made as follows:—

No. of Library.	By whom furnished.	Where placed.	Bound for.	Men in Crew.
5401..	Stephen Moore, Newton, Mass.....	Schr. Timothy Field....	West Indies.....	7
5402..	Mary H. Bullock Sturbridge, Mass.....	Bark Shetland.....	Aspinwall.....	12
5403..	Mrs. L. J. Spaulding, Franklinville, N. J.	" Boynton	Liverpool.....	19
5404..	S. S. 2nd church, Attleboro, Mass.....	Schr. W. H. Inorden	Coasting.....	9
5405..	Cong. church, West Medway, Mass.....	Bark Ceylon	Honolulu, S. I.....	15
5406..	S. S. Cong. church, Springfield, Vt.....	Brig Abbie Clifford.....	West Indies.....	11
5407..	S. S. North church, Concord N. H.....	Bark La Plata.....	Africa.....	11
5408..	Emily Rogers, Lowell, Mass.....	" Lyman	Australia.....	14
5409..	Bellville church, Newburyport, Mass...	" Ellsworth.....	"	16
6772..	Mrs. W. L. Warren, New York City....	Ship Abner I. Burgow...	San Francisco....	30
6773..	William Libbey, Jr., New York City....	U. S. Torpedo Intrepid..	Coastwise.....	35
6774..	"	U. S. S. Powhatan.....	European Squad'n	200
6775..	"	"	"	200
6776..	S. S. Cong. church, Cheshire, Conn.....	Pilot Boat Columbia....	Cruising.....	12
6777..	S. S. Cong. church, Greenville, Conn.....	Ship Minnie H. Gerow...	Liverpool.....	21
6778..	Mr. and Mrs. Charles E. Vail, Blairstown, N. J.....	Bark Minnie, at Norfolk, Va.....	Liverpool.....	14
6779..	Rev. G. C. Curtiss, D. D., Canandaigua, N. Y.....	Bark Hannah W. Dudley	Melbourne.....	20
6780..	Young Ladies' Class, 1st Cong. ch., Lowell, Mass., Miss A. S. Harlow, teacher..	Ship Sultan.....	Antwerp	20
6781..	Arthur Laforce Fish, Brooklyn, N. Y....	Bark Kwasind.....	"	16
6782..	The Misses Lusk, Enfield, Conn., in memoriam Miss Caroline Lusk.....	Ship Spartan.....	San Francisco....	25
6783..	J. H. Bartholomew, Ansonia, Conn.....	" Alice Buck.....	Hiogo	22
6784..	Thomas Ritch, Esq., Greenwich, Conn.	Bark John A. Harvie....	Antwerp	20
6785..	Mrs. Z. Hatch, East Bridgewater, Mass.	Ship Susan Gilmore....	Yokohama.....	24
6786..	Mrs. Mary Johnson, Fitchburg, Mass...	Bark St. Mary.....	Valparaiso.....	15
6787..	S. S. 2nd Pres. church, Cleveland, O....	Ship Young America....	San Francisco....	30
6788..	S. S. Cong. church Somerville, Conn.	" Mariposa.....	"	24
6789..	" Anonymous," Southampton, L. I.....	Brig R. M. Hesler.....	West Indies.....	9
6790..	J. M. Libbey, New York City.....	U. S. S. Gedney.....	Coast Survey.....	24
6791..	"	U. S. S. Tennessee.....	Flag Ship No. At-	
6792..	"	"	lantic Squadron	350
6794..	Rev. G. B. Cheever, D. D., Englewood, N. J.....	Ship Louisiana.....	San Francisco....	30
6795..	Cong. church, Whitinsville Mass.....	Bark T. F. Whiton.....	Honolulu.....	15
6796..	Bessie de la Vergne Park, Englewood, N. J.....	Ship Chandos.....	Portland Oregon.	25

Assignments were made, during December, 1879, from new libraries previously sent out, as follows:—

6691..	S. S. Cong. church, Rocky Hill, Conn..	Bark Freeman Dennis...	Belfast.....	16
6724..	Mrs. G. B. Grinnell, New York City....	Ship James W. Smith...	San Francisco....	28
6725..	"	Bark Wetterhorn.....	Rangoon.....	13
6727..	"	Ship Patrician.....	Java.....	20
6748..	"	" J. B. Walker.....	Liverpool.....	34
6749..	"	" Bullion	Yokohama.....	25
6758..	Mrs. M. K. Platt, Plattsburg, N. Y.....	" Seminole.....	San Francisco....	28

LOAN LIBRARY REPORT OF THE

JANUARY, 1880.

During January, 1880, twenty-seven new loan libraries were sent to sea from our Rooms at New York and Boston. These were Nos. 6,797, 6,798, and 6,799, with Nos. 6,900 to 6,906, inclusive, and Nos. 6,908 to 6,911, inclusive, at New York; and No. 5,183, and Nos. 5,410 to 5,417, inclusive, and Nos. 5,419 to 5,422, inclusive, at Boston. Assignments of these libraries were made as follows:—

No. of Library.	By whom furnished.	Where placed.	Bound for.	Men in Crew.
5183..	S. S. Cong. ch., Newton Center, Mass..	U. S. Ship Kearsarge....	Norfolk, Va.....	210
5410..	S. S. Cong. Church, Warren, Mass....	Ship Independence.....	Valparaiso.....	18
5411..	Lieut. H. C. Keene, Chelsea, Mass.....	U. S. Ship Swatara.....	Asiatic Squadron..	180
5412..	S. S. Cong. church, Hartford, Vt.....			
5413..	S. S., Boston, Mass., Highlands, Walnut Avenue.....	Schr. Sam. MacMannery	West Indies.....	8
5414..	S. S., Boston, Mass., Highlands, Walnut Avenue.....	Bark Western Sea.....	West Indies.....	10
5415..	Cong. church, West Brookfield, Mass..	Ship Chicorua.....	Australia.....	20
5416..	Miss Ada M. D. Alexander, Northfield, Mass.....	Three Mast Schr. Jennie Lippitt.....	West Indies.....	9
5417..	Miss E. Kellogg's S. S. class, Granby, Mass.....	Ship Mendora.....	Marietta.....	8
5419..	Miss C. De Wolf, Bristol, R. I.....	Bark Sarah E. Kings....	West Indies.....	10
5420..	1st Cong. church, Lynn, Mass.....	Schr. Norman.....	" "	8
5421..	Prof. and Mrs. C. M. Mead, Andover, Mass.....	Ship Memnon.....	Australia.....	18
5422..	W. Q. Wales, and Miss Wales, Dorchester, Mass.....	" McLaurin.....	San Francisco.....	22
6797..	" A Friend", Southampton, L. I.....	" Harvester.....	" "	24
6798..	Mrs. W. E. Marvin, South Norwalk, Conn.....	" Genevieve Strickland.....	Liverpool.....	20
6799..	N. Y. Epis. Seamen's Mission, New York City.....	Schr. Moselle.....	St. John.....	8
6900..	Rev. G. B. Cheever, D. D., Englewood, N. J.....	Bark Coryphæus.....	Anjier, E. I.....	16
6901..	S. S. Missionary Society, Broadway Tabernacle, New York City.....	Ship Sovereign of the Seas.....	San Francisco.....	30
6902..	S. S. Ref. D. church, Harlem, New York City.....	Bark B. F. Watson.....	Buenos Ayres.....	16
6903..	E. A. Graves, Brooklyn, N. Y.....	" Richard Pearse.....	Seville and Cadiz..	18
6904..	Homer Merrain, Esq., Springfield, Mass.	Ship Alfred D. Snow....	San Francisco.....	32
6905..	Young Ladies' Sewing Society, and Young Men's S. S. class, Wolcottville, Conn.....	" Lamar.....	Melbourne.....	28
6906..	Four "Morgan" Children, New York City.....	" Hope.....	Hong Kong.....	18
6908..	S. S. Miss'y Soc'y, Broadway Tabernacle, New York City.....	" Wildwood.....	Portland, Oregon..	18
6909..	Mrs. Jane Eversley, Brooklyn, N. Y....	Bark Will W. Case.....	New Orleans and Europe.....	12
6910..	Mrs. Eliz. W. Barnes, Perth Amboy, N. J.	Ship St. Nicholas.....	San Francisco.....	28
6911	" "	Bark Carrie L. Tyler....	Santander.....	11

Assignments were made, during January, 1880, from new libraries previously sent out, as follows:—

6695..	S. S. 1st Cong. church, Danbury, Conn.	Ship Adolphus.....	London.....	20
6722..	S. S. Miss'y Soc'y, 1st Pres. church, Lockport, N. Y.....	Bark Alfred.....	Port Natal.....	10
6723..	" B.," New York City.....	" Casco.....	Miranham & Para	12
6726..	S. S. Bap. church, Throopville, N. Y..	" Kelwin.....	Rouen, France....	18
6729..	Mrs. Geo. Dickinson, Hadley, Mass., in memoriam Cotton G. and Lucy Stone Dickinson.	" America ..	Barbadoes.....	12
6730..	Mrs. A. Ludlow Case, Newport, R. I....	Ship Ida Lilley.....	London.....	15
6731..	S. S. Cong. church, Hamilton, N. Y.....	" Marion.....	Queenstown.....	18
6732..	Mrs. T. P. Handy's Young Ladies' class, 2nd Pres. church, Cleveland, O.....	" Tam O'Shanter....	San Francisco.....	22
6733..	S. S. 2nd Pres. church, Cleveland, O....	Bark Annie Read.....	Zanzibar.....	14
6734..	Mrs. M. A. Kiersted, Saugerties, N. Y..	Pilot Boat Abraham Lawrence.....	Cruising.....	13
6737..	S. S. Cong. church, Bristol, Conn.....	Bark Havana.....	Havana.....	12
6739..	Mrs. Frank Lee, Buffalo, N. Y.....	Ship William Law.....	Antwerp.....	30
6740..	" Anonymous," Montclair, N. J.....	Bark Claudeboye.....	Europe.....	18
6741..	S. S. 1st Cong. ch., West Springfield, Mass.....	" Elinor Vernon	Dunedin and Auckland, Australia..	12
6742..	Graham Lee Sterling, Poughkeepsie, N. Y.....	" A. C. Bean.....	Valparaiso.....	12

AMERICAN SEAMEN'S FRIEND SOCIETY.

No. of Library.	By whom furnished.	Where placed.	Bound for.	Men in Crew.
6746..	S. S. 1st Cong. ch., West Springfield, Mass.....	Pilot Boat Ezra Nye.....	Coasting.....	10
6752..	Paramus Ref. church, Ridgewood, N. J..	Bark Templar	Europe.....	10
6753..	Mrs. S. O. Allen, Princeton, N. J.....	" Nicholas Thayer	Java	14
6760..	S. S. 1st Cong. ch., Northampton, Mass.	Ship Manuel Llaguno...	Japan.....	33
6767..	Mrs. James O. Morse, Englewood, N. J.	" Thrasher.....	San Francisco....	24
6771..	S. S. 1st Cong. ch., North Manchester, Conn.....	" Granite State	Melbourne.....	30

FEBRUARY, 1880.

During February, 1880, eighteen new loan libraries were sent to sea from our Rooms at New York and Borton. The new libraries were Nos. 6,793, 6,907 and 6,912 to 6,921, inclusive. at New York ; and Nos. 5,423 to 5,428, inclusive, at Boston. Assignments of these libraries were made as follows :—

5423..	M. B. B. and E. H. P., in memoriam John Kingsbury	Brig Mary Dana	West Indies.....	8
5424..	S. S. Cong. church, Oxford, Mass.....	Barkentine Nineveh.....	" "	9
5425..	Dea. Joshua Clark, Lowell, Mass.....	Three Mast Schr. A. L. Butler	" "	8
5426..	Jacob Rogers, Lowell, Mass	Ship Cashmere.....	Australia.....	20
5427..	Cong. church, Stratham, N. H.....	U. S. Rev. Cutter Hamlin	"	11
5428..	Union Cong. S. S., Providence, R. I.....	Steamship Lancaster....	Philadelphia.....	18
6793..	" Jesus' Little Lambs," Infant School Olivet Pres. church, Philadelphia, Pa...	Bark Freeman.....	Portland, Oregon..	18
6907..	Mrs. S. M. Garlick, Fairfield, Conn. in memoriam Capt. Rufus Knapp, by bequest of Mrs. Samuel Trubee	Ship Daniel Barnes.....	Java	25
6912..	Mrs. P. M. Bartlett, Brooklyn, N. Y.....	Bark J. S. Winslow.....	Cuba.....	12
6913..	Robert A. Keller, "	" Clara E. McGilvery	Trinidad.....	12
6914..	" Anonymous," Hartford, Conn.....	" Obed Baxter.....	China	15
6915..	Cong. ch. and Soc'y, Plainville, Conn...	Ship Canada.....	Portland, Oregon..	30
6916..	Mrs. Alexander, Brooklyn, N. Y., in memoriam Capt. Allen Alexander.....	" Black Hawk.....	San Francisco.....	23

Assignments were made during February, 1880, from new libraries previously sent out, as follows:—

6751..	Simeon Lester, New Rochelle, N. Y....	Ship J. W. Marr	Bombay.....	22
6754..	Troy S. S. Parsippany, N. J	Bark Harvard.....	Yokohama.....	18
6757..	" A Friend," Jersey City, N. J.....	" Scud.....	Barbadoes.....	10
6761	Four Ladies, South Soc'y, Lebanon, Conn.....	Ship Milton	Havre.....	20
6765..	D. W. McWilliams, Brooklyn, N. Y., in memoriam Dan. M. McWilliams	" Lizzie Ross.....	Antwerp	21
6766..	Mrs. Hiram Gardner, Lockport, N. Y..	Bark Unanima	Europe.....	16
6768..	Nathan Stephens, Brooklyn, N. Y.....	Ship Paul Revere.....	Yokohama.....	20

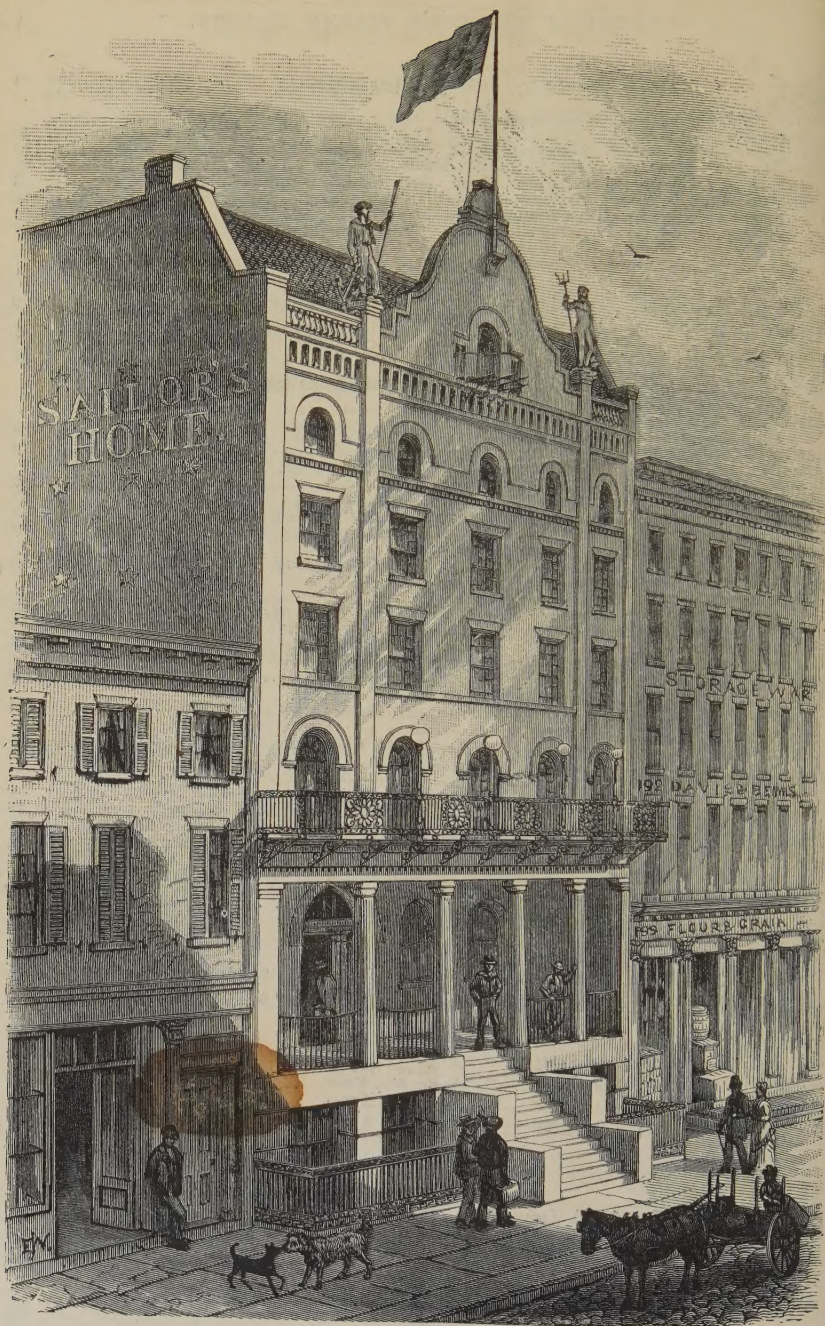
During February, 1880, thirty-eight loan libraries, previously sent out, were reshipped from our Rooms at New York and Boston, as follows :—

No. 1,973;	No. 3,929;	No. 4,532;	No. 5,246;	No. 5,557;	No. 5,809;	No. 6,116;	No. 6,519;
" 2,790;	" 3,971;	" 4,581;	" 5,267;	" 5,641;	" 5,863;	" 6,188;	" 6,544;
" 3,117;	" 4,076;	" 4,793;	" 5,378;	" 5,658;	" 5,901;	" 6,241;	" 6,561;
" 3,551;	" 4,380;	" 5,016;	" 5,381;	" 5,706;	" 6,043;	" 6,472;	
" 3,721;	" 4,444;	" 5,150;	" 5,429;	" 5,756;	" 6,114;	" 6,455;	

SUMMARY.

New Libraries Issued in Dec. 1879—33	Libraries Reshipped in Dec. 1879—38
" " Jan. 1880—27	" " " Jan. 1880—51
" " Feb. " —18	" " " Feb. " —38
—	—
78	127

Rooms of the American Seamen's Friend Society, 80 Wall Street, New York.



THE SAILORS' HOME, 190 CHERRY STREET, NEW YORK.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a Life Director.

FORM OF A BEQUEST.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should certify at the end of the will, over their signatures, to the following formalities, which, in the execution of the will should be strictly observed:

1st. That the testator subscribed (or acknowledged the subscription of) the will in their presence.—2nd. That he at the same time declared to them that it was his last will and testament.—3rd. That they, the witnesses, then and there, in his presence, and at his request, and in presence of each other, signed their names thereto as witnesses.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congregationalist House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

SAVINGS BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet Sts...	Boston " " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St....	Penn. " " " "	C. F. Bowman.
WILMINGTON, cor. Front & Dock Sts...	Wilm. Sea. Friend Society.	Capt. J. F. Gilbert.
CHARLESTON, S. C.....	Charleston Port Society...	Capt. Peter Smith.
MOBILE, Ala.....	Ladies' Sea. Frnd Society.	Geo. Ernst Findeisen.
SAN FRANCISCO, Cal.....	" " " "	" " " "
HONOLULU, S. I.....	Honolulu " " "	E. Duncombe.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES.

NEW YORK, 338 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rhode
4 Catharine Lane, (Colored).....	do.	G. F. Thompson.
BOSTON, N. Square, Mariners House...	Boston Seamen's Aid Soc'y	N. Hamilton.
PORTSMOUTH, N. H., No. 8 State St...	Seamen's Aid Society.....	John Stevens, Supt.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 23 South Ann Street.....	" " " "	Miss Ellen Brown.
GALVESTON, Texas, cor. Strand & 26 St.	" " " "	" " " "

MARINERS' CHURCHES.

LOCATION.	SUSTAINED BY	MINISTERS.
NEW YORK, Catharine, cor. Madison...	New York Port Society....	Rev. E. D. Murphy.
Foot of Pike Street, E. R.	Episcopal Miss. Society....	" Robert J. Walker.
No. 365 West Street, N. R.	" " " "	" T. A. Hyland.
Open air Service, Coenties Slip....	" " " "	" Isaac Maguire.
Oliver, cor. Henry Street.....	Baptist.....	" J. L. Hodge, D. D.
Cor. Henry and Market Streets...	Sea & Land, Presbyterian..	" E. Hopper, D. D.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Society...	" E. O. Bates.
" Navy Yard.....	" " " "	" T. D. Williams.
BUFFALO.....	" " " "	" F. G. Cook.
ALBANY, Montgomery Street.....	Methodist.....	" S. H. Hayes.
BOSTON, cor. Salem & N. Bennet Sts..	Boston Sea. Friend Society.	" Cyrus L. Eastman.
North Square.....	Boston Port Society.....	" H. A. Cooke.
Cor. Commercial and Lewis Sts...	Baptist Bethel Society....	" J. P. Pierce.
Parmenter Street.....	Episcopal.....	" F. Southworth.
PORTLAND, ME., Fort St. n. Custom H.	Portland Sea. Frnd Soc'y..	" J. W. Thomas.
PROVIDENCE, R. I., 52 Wickenden St...	Prov. Sea. Friend Society..	" C. H. Malcom, D.D.
NEWPORT, R. I., 51 Long Wharf.....	Individual Effort.....	" J. D. Butler.
NEW BEDFORD.....	New Bedford Port Society.	" " " "
PHILADELPHIA, c. Front & Union Sts..	Presbyterian.....	" " " "
Cor. Moyamensing and Washing- ton Avenues.....	Methodist.....	" William Major.
Catharine Street.....	Episcopal.....	" W. B. Erben.
Front Street, above Navy Yard...	Baptist.....	" P. Frayne.
Port Missionary, 1420 Chestnut St.	" " " "	" E. N. Harris.
BALTIMORE, cor. Alice & Anna Sts....	Seamen's Un. Bethel Soc'y.	" Chas. McElfresh.
Cor. Light and Lee Streets.....	Baltimore S. B.....	" R. R. Murphy.
NORFOLK.....	American & Norfolk Sea. Friend Societies	" E. N. Crane.
WILMINGTON, N. C.....	Wilmington Port Society...	" James W. Craig.
CHARLESTON, Church, n. Water St....	Amer. Sea. Friend Soc'y...	" Wm. B. Yates.
SAVANNAH.....	" " " "	" Richard Webb.
MOBILE, Church Street, near Water...	" " " "	" " " "
NEW ORLEANS.....	Amer. Sea. Friend Soc'y...	" L. H. Pease.
SAN FRANCISCO, Cal.....	" " " "	" J. Rowell.
PORTLAND, Oregon.....	" " " "	" R. S. Stubbs.

AMERICAN SEAMEN'S FRIEND SOCIETY,

80 Wall Street, New York.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, Esq., *President.*
Rev. S. H. HALL, D. D., *Cor. Sec'y & Treas.*

CAPT. NATH'L BRIGGS, *Vice President.*
L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to SAVE THEIR SOULS. 2.—To sanctify commerce, an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, the SANDWICH ISLANDS, CHILI, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, NEW BRUNSWICK, &c., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the SAILORS' MAGAZINE and SEAMEN'S FRIEND, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the SEAMEN'S FRIEND, is gratuitously furnished to Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the LIFE BOAT for the use of Sabbath-schools.

3.—LOAN LIBRARIES, composed of carefully selected, instructive, and entertaining books, put up in cases containing between thirty-five and forty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries, among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it. (2) It usually places the library in charge of the Captain of the vessel. (3) It contemplates a connection between the sailor and the individual who furnishes the library which he reads. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of new libraries sent out by the Society, to January, 1880, is 6,729, containing 373,988 volumes. Calculating 6,602 re-shipments, they have been accessible to more than 260,379 men. Over one thousand hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of SAILORS' HOMES, READING ROOMS, SAVINGS' BANKS, the distribution of BIBLES, TRACTS, &c.

The SAILORS' HOME, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 90,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The SAILORS' MAGAZINE is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.